THE Gospel-Mystery OF SANCTIFICATION

Opened in Sundry

Practical Directions,

Suited especially to the Case of those who labour under the guilt and power of Indwelling Sin. To which is added a Sermon of *Justification*.

1 Cor. 1. 27, 28, 29, 30, 31.

God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty;
And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
That no flesh should glory in his presence:
But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption:
That, according as it is written, He that glorieth, let him glory in the Lord.

By Mr. *WALTER MARSHAL*, late Preacher of the Gospel.

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THE PREFACE.

READER,

MR. *Walter Marſhal*, Compoſer of theſe Directions how to attain to that practice and manner of Life which we call Holineſs, Righteouſneſs, or Godlineſs, was Educated in *New Colledge* in *Oxford*, and was a Fellow of the ſaid Colledge, and afterwards he was choſen a *Fellow of the Colledge at Wincheſter*, but was put under the *Bartholomew*

Buſhel, with nigh two Thouſand more Lights, (*a Sin not yet repented of*) whoſe illuminations made the Land a *Goſhen*. He was eſteemed a *Presbyterian*, and was called to be Paſtor to a People at *Goſpert* in *Hampſhire*, where he ſhined though he had not the Publick Oile; the ſubſtance of theſe Meditations were there Spun out of his own Experiences, he having been much exerciſed with troubled Thoughts, and that for many Years, and had by many Mortifying Methods ſought Peace of Conſcience; but notwithſtanding all, his Troubles ſtill increaſed. Whereupon he conſulted others, particularly Mr. *Baxter*, (whoſe Writings he had been much converſant with,) who thereupon told Mr. *Marſhal* he took them too Legally: He afterwards conſulted an Eminent Divine, (giving him an Account of the State of his

his Soul, and particularizing his Sins that lay heavy on his Conſcience;) who in his Reply told him, He had forgot to mention the greateſt Sin of all, the Sin of Unbelief, in not believing on the Lord Jeſus for the Remiſſion of his Sins, and Sanctifying his Nature. Hereupon he ſet himſelf to the ſtudying and preaching of Chriſt, and attained to eminent Holineſs, great peace of Conſcience, and joy in the Holy Ghoſt. Mr. *Marſhal*'s dying Words were theſe, *The wages of ſin is death, but the gift of God is eternal life through Jeſus Chriſt our Lord*, having but juſt before ſaid to thoſe about him, that he now dyed in the full perſwaſion of the Truth, and in the comfort of that Doctrine which he had Preached; the ſum whereof is contained in the enſuing Diſcourſe.

Some time since he was translated by Death, *Elijah*-like, dropping these sheets, as his Mantle, for succeeding *Elisha's* to go forth with for the Conversion of Sinners, and Comfort of drooping Souls.

These Papers are the profound Experiences of a studious Holy Soul, Learned of the Father, coming from his very Heart, and smell of no Party or Design but for Holiness and Happiness; yet it is to be feared they will scarcely go down with the heady Notionalists of this Age, who are of the Tribe of *Reuben*, wavering with every Wind of Modish Doctrine, but in *Judah* it will be praised, and we may hope that many Shrubs and Cedars hereby may advance in knowledge and comfort. But not to detain thee longer, read over all these Directions (that you may fully understand the Author) or

read

read none; if you do it with the ſerious humble ſpirit in which they were wrote, it may be hop'd (the matter being ſo weighty, and from ſo able an Hand) through the Grace of God they will ſink into thy Conſcience, and make thee a ſolid Chriſtian, full of Faith, Holineſs and Conſolation.

N. N.

THE

THE Author of these Directions was well known to me, and was with me in my House a Month together, above twenty years past, and I esteem him a Person deserving the Character which this Preface giveth him.

T. Woodcock.

The

The GOSPEL MYSTERY OF SANCTIFICATION.

DIRECTION I.

That we may acceptably perform the Duties of Holineſs and Righteouſneſs required in the Law, our firſt Work is to learn the powerful and effectual Means whereby we may attain to ſo Great an End.

EXPLICATION.

THIS Direction may ſerve inſtead of a Preface, to prepare the Underſtanding and Attention of the Reader for thoſe that follow: And *Firſt*, It acquainteth you with the Great End for which all thoſe Means are deſigned, that are the principal Subject to be here treated of: the Scope of all is, To teach you how you may attain to that Practice and Manner of Life, which we call Holineſs, Righteouſneſs, or Godlineſs, Obedience, True Religion; and which God requireth of us in the Law, particularly in the Moral Law, ſummed up in the Ten Commandments, and more briefly in thoſe *Exod.* 20. Two great Commandments, of Love to God and our Neighbour, *Mat.* 22. 37, 39. and more largely explained throughout the Holy Scriptures. My work is to ſhew how the Duties of this Law may be done, when they are known: therefore, expect not that I ſhould delay my intent to help you to the knowledge of them, by any large Ex-

position of them; which is a Work already performed in several Catechisms and Commentaries: yet, that you may not miss the Mark for want of discerning of it, take notice, in few words, that the Holiness which I would bring you to, is spiritual, *Rom.* 7. 14. It consists not only in external Works of Piety and Charity, but in the Holy Thoughts, Imaginations, and Affections of the Soul, and chiefly in Love, from whence all other Good Works must flow, or else they are not acceptable to God: not only in refraining the execution of sinful Lusts, but in lusting and delighting to do the Will of God, and in a chearful Obedience to God, without repining, fretting, grudging at any Duty, as if it were a grievous Yoak and Burthen to you.

Take Notice further, That the Law, which is your Mark, is exceeding broad, *Psal.* 119. 96. and yet not the more easie to be hit, because you must aim to hit it in every Duty of it, with a performance of equal breadth, or else you cannot hit it all, *Isai.* 2. 10. The Lord is not at all loved with that Love that is due to him as Lord of all, if he be not loved with all our Heart, Spirit, and Might. We are to love every thing in him, his Justice, Holiness, Sovereign Authority, All-seeing Eye, and all his Decrees, Commands, Judgments, and all his Doings. We are to love him not only better than other things, but singly, as Only Good, the Fountain of all Goodness; and to reject all fleshly and worldly Enjoyments, even our own Lives, as if we hated them, when they stand in competition with our Enjoyment of him, or our Duty toward him. We must love him as to yield ourselves wholly up to his constant Service in all things

things, and to his disposal of us as our absolute Lord, whether it be for Prosperity or Adversity, Life or Death: and for his sake we are to love our Neighbour, even all Men, whether they be Friends or Foes to us, and so do to them in all things that concern their Honour, Life, Chastity, Worldly Wealth, Credit, and Content, whatever we would that Men should do to us in the like Condition, *Mat.* 7. 12. This Spiritual Universal Obedience is the Great End, to the attainment whereof I am directing you. And that you may not reject mine Enterprize as impossible, observe that the most I promise, is no more than an acceptable performance of these Duties of the Law, such as our gracious merciful God will certainly delight in, and be pleas'd with, during our State of Imperfection in this World, and such as will end in Perfection of Holiness, and all Happiness in the World to come.

Before I proceed further, stay your thoughts a while, in the contemplation of the great Dignity and Excellency of these Duties of the Law, that you may aim at the performance of them as your End, with so high an esteem as may cast an amiable luster upon the ensuing discovery of the Means. The principal Duties of Love to God above all, and to each other for his sake, from whence all the other Duties flow, are so excellent, that I cannot imagine any more Noble Work for the Holy Angels in their glorious Sphere: They are the chief Works for which we were at first framed by the Image of God, engraven upon Man in the first Creation, and for which that beautiful Image is renewed upon us in our New Creation and Sanctification by Jesus Christ, and shall be perfected

in our Glorification. They are Works which depend not meerly on the Sovereignty of the Will of God, to be commanded or forbidden, or left indifferent, or changed, or abolished at his pleasure, as other Works that belong either to the Judicial or Ceremonial Law, or to the means of Salvation prescribed by the Gospel; but they are in their own Nature holy, just, and good, *Rom.*7. 12. and meet for us to perform, because of our natural relation to our Creator and Fellow-Creatures; so that they have an inseparable dependance upon the Holiness of the Will of God, and an indispensable Establishment thereby. They are Works sufficient to render the Performers holy in all manner of Conversation, by the Fruits which they bring forth, if no other Duties had ever been commanded, and by which the performance of all other Duties is sufficiently established as soon as they are commanded; and without which there can be no Holiness of Heart and Life imagined, and to which it was one great Honour of Mosaical, and is now of Evangelical Ordinances, to be subservient, for the performance of them as Means which shall cease, when their End, this never-failing Charity is perfectly attained, 1 *Cor.* 13. They are Duties which we were naturally obliged to, by that Reason and Understanding which God gave to Man at his first Creation, to discern what was just and meet for him to do, and to which even Heathens are still obliged by the Light of Nature, without any written Law, or supernatural Revelation, *Rom.* 2. 14. 15. Therefore they are called Natural Religion, and the Law that requireth them is called the Natural Law, and also the Moral Law, because the Manners of all Men, Infidels as well as Chri-

Christians, ought to be conformed to it (and if they had been fully conformable, they would not have come short of Eternal Happiness, *Mat.* 5. 19. *Luke* 10, 27, 28.) under the penalty of the Wrath of God for the violation of it. This is the true Morality which God approveth of, consisting in conformity of all our Actions to the Moral Law; and if those that in these days contend so highly for Morality, do understand no other than this, I dare joyn with them in asserting, that the best morally honest Man is the greatest Saint, and that Morality is the principal part of true Religion, and the Test of all other parts, without which Faith is dead, and all other Religious Performances are a vain shew, and meer hypocrisie; for the faithful and true Witness hath testified concerning the two great Moral Commandments of Love to God, and our Neighbour, that there is none other Commandment greater than these, and that on them hang all the Law and the Prophets, *Mar.* 12. 31. *Mat.* 22. 40.

The greatest Saint is the greatest Moralist.

The *Second* thing contained in this Introductory Direction, is the necessity of learning the powerful and effectual Means, whereby this great and excellent End may be accomplished, and of making this the first Work to be done, before we can expect success in any attempt for the attainment of it.

This is an Advertisement very needful, because many are apt to skip over the Lesson concerning the Means (that will fill up this whole Treatise) as superfluous and useless. When once they know the Nature and Excellency of the Duties of the

Law, they account nothing wanting but diligent performances; and they ruſh blindly upon immediate Practice, making more haſt than good ſpeed. They are quick in promiſing, *Exod.* 19. 8. All that the Lord hath ſpoken we will do, without ſitting down, and counting the coſt. They look upon Holineſs as only the Means of an End, Eternal Salvation, not as an End itſelf, requiring any great means to the attaining to the Practice of it. The enquiry of moſt, when they begin to have a ſence of Religion, is, What good thing ſhall I do that I may have Eternal Life? (*Mat.* 19. 16.) Not, How ſhall I be enabled to do any thing that is good? Yea, many that are accounted powerful Preachers, ſpend all their Zeal in the earneſt preſſing the immediate Practice of the Law, without any diſcovery of the effectual means of performance; as if the Work of Righteouſneſs were like thoſe ſervile Employments, that need no skill and artifice at all, but induſtry and activity. That you may not ſtumble at the Threſhold of a Religious Life by this common overſight, I ſhall endeavour to make you ſenſible, that it is not enough for you to know the matter and reaſon of your Duty, but that you are alſo to learn the powerful and effectual means of performance, before you can ſucceſsfully apply yourſelves to immediate Practice. And for this end I ſhall lay before you the Conſiderations following.

1. We are all by Nature void of all ſtrength and ability to perform acceptably that Holineſs and Righteouſneſs which the Law requireth, and are dead in Treſpaſſes and Sins, and Children of Wrath, by the Sin of our firſt Father *Adam*, as the Scripture witneſſeth, *Rom.* 5. 12, 15, 18, 19. *Eph.*

Eph. 2. *v.* 1, 2, 3. *Rom.* 8. 7, 8. This Doctrine of Original Sin, which Proteſtants generally profeſs, is a firm Baſis and Ground-work to the aſſertion now to be proved, and to many other aſſertions in this whole Diſcourſe. If we believe it to be true, we cannot rationally encourage ourſelves to attempt an holy Practice, until we are acquainted with ſome powerful and effectual means to enable us for it. While Man continued upright in the Image of God, as he was at firſt created, *Eccleſ.* 7. 29. *Gen.* 1. 27. he could do the Will of God ſincerely as ſoon as he knew it; but when he was fallen, he was quickly afraid, becauſe of his Nakedneſs, but could not help it at all, until God diſcovered to him the means of reſtoration, *Gen.* 3. 15. Say to a ſtrong healthy Servant, Go, and he goeth; Come, and he cometh; Do this, and he doth it; but a bedridden Servant muſt know firſt how he may be enabled. No doubt the fallen Angels know the neceſſity of Holineſs, and tremble at the guilt of their Sin; but they know of no means for them to attain to Holineſs effectually, and ſo continue ſtill in their wickedneſs. It was in vain for *Sampſon* to ſay, *I will go out as at other times before, and ſhake myſelf*, when he had ſinned away his ſtrength, *Judges* 16. 20. Men ſhew themſelves ſtrangely forgetful, or hypocritical in profeſſing Original Sin, in their Prayers, Catechiſms, and Confeſſions of Faith, and not urging upon themſelves and others, the Practice of the Law, without the conſideration of any ſtrengthning, enlivening Means, as if there were no want of ability, but only of activity.

2*ly*, Those that doubt of, or deny the Doctrine of Original Sin, may all of them know concerning themselves, (if their Consciences be not blind) that the exact Justice of God is against them, and they are under the Curse of God, and Sentence of Death for their actual sins, if God should enter into Judgment with them, *Rom.* 1. 32. & 2. 2. & 3. 9. *Gal.* 3. 10. Is it possible for a Man that knoweth this to be his Case, and hath not learned any means of getting out of it, to practise the Law immediately? To love God and every thing in him, his Justice, Holiness, Power, as well as his Mercy, and to yield himself willingly to the disposal of God, though God should inflict sudden Death upon him? Is there no skill or artifice at all required in this Case, to encourage the fainting Soul to the Practice of Universal Obedience?

3*ly*, Tho' Heathens might know much of the Work of the Law by the common Light of Natural Reason and Understanding, *Rom.* 2. 14. yet the effectual Means of performance cannot be discovered by that Light, and therefore are wholly to be learned by the teaching of supernatural Revelation. For what is our Natural Light, but some sparks and glimmerings of that which was in *Adam* before the Fall? And even then in its brightest Meridian, it was not sufficient to direct *Adam* how to recover ability to walk holily, if once he should lose it by sin; nor to assure him beforehand that God would vouchsafe to him any means of recovery: God had set nothing but Death before his Eyes in case of Transgression, *Gen.* 2. 17. and therefore he hid himself from God, when the shame of his Nakedness appeared, as expecting no favour from him. We are like Sheep gone astray, and

and know not which way to return, until we hear the Shepherd's Voice, Can these dry Bones live to God in holiness? O Lord thou knowest, and we cannot know it, except we learn it of thee.

4ly, Sanctification, whereby our Hearts and Lives are conformed to the Law, is a Grace of God communicated to us by means, as well as Justification, and by means of teaching and learning something that we cannot see without the Word, *Acts* 26. 17, 18. There are several things pertaining to Life and Godliness, that are given through knowledge, 2 *Pet.* 1. 3. There is a form of Doctrine made use of by God to make People free from Sin, and Servants of Righteousness, *Rom.* 6. *v.* 17, 18. And there are several Pieces of the whole Armour of God necessary to be known, and put on, that we may stand against Sin and Satan in the evil day, *Eph.* 6. 13. Shall we slight and overlook the way of Sanctification, when the learning the way of Justification hath been counted worth so many elaborate Treatises.

5ly, God hath given in the Holy Scriptures by his inspiration, plentiful instruction in Righteousness, *that we may be throughly furnished for every good work*, 2 Tim. 3. 16, 17. especially *since the day spring from an high hath visited us, by the appearance of the Lord Jesus Christ, to guide our feet in the way of peace*, *Luke* 1. 78, 79. If God condescend to us very low, to teach us this way in the Scriptures, and by Christ himself, it must needs be greatly necessary for us to sit down at his feet and learn it.

6ly, The way of attaining to Godliness is so far from being known without learning out of the Holy Scripture, that when it is here plainly revealed, we can-

cannot learn it so easily as the Duties of the Law, which are known in part by the Light of Nature, and therefore more easily assented unto. It is the way whereby the Dead are brought to live unto God, and therefore doubtless it is far above all the thoughts and conjectures of human Wisdom. It is the way of Salvation, wherein God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent, by discovering things by his Spirit, that the natural Man receiveth not; for they are foolishness to him, neither can he know them, because they are spiritually discerned, 1 *Cor.* 1. 19. 21. & 2. 14. Without controversie, *great is the mystery of godliness*, 1 Tim. 3. 16. The learning of it requireth double work; because we must unlearn many of our former deeply rooted Notions, and become fools that we may be wise. We must pray earnestly to the Lord, to teach us, as well as search the Scriptures, that we may get this knowledge. *O that my ways were directed to keep thy statutes. Teach me, O Lord, the way of thy statutes, and I shall keep it to the end*, Psal. 119. 5. 33. *Teach me to do thy will*, Psal. 143. 10. * *The Lord direct your hearts unto the love of God*, 2 Thess. 3. 5. Surely these Saints did not so much want teaching and direction concerning the Duties of the Law to be done, as concerning the Way and Means whereby they might do them.

7*ly*, The certain knowledge of these powerful and effectual Means, is of greatest importance and necessity for our establishment in the true Faith, and avoiding Errors contrary thereunto: For we cannot rationally doubt, that the Moral Duties of Love to God and our Neighbour are absolutely necessary to true Religion, so that it can-

cannot ſubſiſt without them. And from this Principle we may firmly conclude, that nothing repugnant to the practice of theſe holy Duties ought to be received as a Point of Faith delivered to us by the moſt holy God; and that whatſoever is truly neceſſary, powerful, and effectual to bring us to the practice of them, ought to be believed as proceeding from God, becauſe it hath the Image of his Holineſs and Righteouſneſs engraven upon it. This is a ſure Teſt and Touch-ſtone, which thoſe that are ſeriouſly Religious will uſe to try Spirits and their Doctrines, whether they be of God or no: And they cannot rationally approve any Doctrine as Religious, that is not according to Godlineſs, 1 *Tim.* 6. 3. By this Touch-ſtone Chriſt proveth his Doctrine to be of God, becauſe therein he ſeeketh the Glory of God, *John* 7. 17, 18. And he teacheth us to know falſe Prophets by their fruits, *Mat.* 7. *v.* 15, 16. wherein the fruits which their Doctrine tendeth unto, are eſpecially to be conſidered. Hence it appeareth, that until we know what are the effectual Means of Holineſs, and what not, we want a neceſſary Touch-ſtone of Divine Truth, and may be eaſily deceived by falſe Doctrine, or brought to live in meer ſuſpence concerning the truth of any Religion, like the Seekers. And if you miſtake thoſe Means to be effectual that are not, and thoſe that are effectual to be weak, or of a contrary effect, your Error in this will be a falſe Touch-ſtone to try other Doctrines, whereby you will readily approve of Errors, and refuſe the Truth; which hath been a pernicious occaſion of many Errors in Religion in late days: get but a true Touch-ſtone, by learning this Leſſon, and

you

you will be able to try the various Doctrines of *Proteſtants*, *Papiſts*, *Arminians*, *Socinians*, *Antinomians*, *Quakers*, and to diſcover the Truth, and cleave to it, with much ſatisfaction to your Judgment, amongſt all the Janglings and Controverſies of theſe times. Hereby you may diſcover whether the Proteſtant Religion eſtabliſhed amongſt us have in it any Sinews of *Antinomianiſm*, whether it be guilty of any inſufferable defect in Practical Principles, and deſerves to be altered and turned almoſt upſide down, with new Doctrines and Methods, as ſome learned Men in late time have judged by their Touchſtones.

8*ly*, It is alſo of great importance and neceſſity for our eſtabliſhment in holy practice: For we cannot apply ourſelves to the Practice of Holineſs with hope of ſucceſs, except we have ſome Faith concerning the Divine aſſiſtance, which we have no ground to expect, if we uſe not ſuch means as God hath appointed to work by. *God meeteth them that remember him in his own ways*, Iſai. 64.5. And *makes a breach upon them that ſeek him not after the due order*, 1 Chron. 15. 13. He hath choſen and ordained ſuch means of Sanctification and Salvation as are for his own Glory, and thoſe only he bleſſeth to us; and he crowneth no Man that ſtriveth, except he ſtrive lawfully, 2 *Tim.* 2.5. Experience ſheweth plentifully both of Heathens and Chriſtians, how pernicious Ignorance, or miſtaking of theſe effectual Means are to an holy practice. The Heathens generally fell ſhort of an acceptable performance of thoſe Duties of the Law which they knew, becauſe of their ignorance in this point. Many Chriſtians content themſelves with external performances, becauſe they never

never knew how they might attain to Spiritual Service. And many reject the way of Holineſs as auſtere and unpleaſant, becauſe they know not how to cut off a Right-hand, or pluck out a Right-eye, without intolerable pain; whereas they would find the ways of Wiſdom (if they knew them) *to be ways of pleaſantneſs, and all her paths to be peace,* Prov. 3. 17. This occaſioneth the putting off Repentance from time to time, as an uncouth thing. Many others ſet upon the Practice of Holineſs with a fervent Zeal, and run very faſt, but tread not a ſtep in the right way, and finding themſelves frequently diſappointed and overcome by their Luſts, they at laſt give over the Work, and turn to wallow again in the Mire, which hath occaſioned ſeveral Treatiſes, to ſhew how far a Reprobate may go in the way of Religion, whereby many weak Saints are diſcouraged, accounting that theſe Reprobates have gone further than themſelves; whereas moſt of them never knew the right way, nor trod one ſtep aright in it, *for few there be that find it, Mat.* 7.14. Some of theſe ignorant Zealots do inhumanly macerate their Bodies with faſting, and other auſterities to kill their Luſts, and when they ſee their Luſts are ſtill too hard for them, they fall into deſpair, and are driven by horrour of Conſcience to make away themſelves wickedly, to the ſcandal of Religion. Peradventure God may bleſs my diſcovery of the powerful Means of Holineſs, ſo far as to ſave ſome one or other from killing themſelves; and ſuch a Fruit as this would countervail my Labour; tho' I hope God will enlarge the Hearts of many by it, to run with great chearfulneſs, joy, and thankſgiving in the ways of his Commandments.

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DIRECT. II.

Several Endowments and Qualifications are neceſſary to enable us for the immediate Practice of the Law: particularly we muſt have an inclination and propenſity of our Hearts thereunto: and therefore we muſt be well perſwaded of our reconciliation with God, and of our future enjoyment of the everlaſting heavenly Happineſs, and of ſufficient ſtrength both to will and perform all Duties acceptably, until we come to the enjoyment of that Happineſs.

EXPLICATION.

THoſe Means that are next to the attainment of the Great End aimed at, are firſt to be diſcovered, that we may learn how to get them by other means expreſſed in the following Directions: Therefore I have named here ſeveral Qualifications and Endowments that are neceſſary to make up that Holy Frame and State of the Soul, whereby it is furniſhed and enabled to practice the Law immediately, and that not only in the beginning, but in the continuation of that Practice: and therefore note diligently, that theſe Endowments muſt continue in us during the preſent Life, or elſe our ability for an holy Life will be loſt,

loſt, and they muſt be before Practice, not in any diſtance of time, but only as the Cauſe is before the Effect. I do not ſay, that I have named particularly all ſuch neceſſary Qualifications; but thus much I dare ſay, that he that gaineth theſe, may by the ſame means gain any other that ſhould be ranked with them. And this is a matter worthy of our ſerious conſideration; for few underſtand that any ſpecial Endowments are required to furniſh us for an holy Practice, more than for other voluntary Actions. The firſt *Adam* had excellent Endowments beſtowed upon him for an holy Practice, when he was firſt created according to the Image of God; and the ſecond *Adam* had Endowments more excellent to enable him for an harder Task of Obedience. And ſeeing Obedience is grown more difficult, by reaſon of the oppoſition and temptations that it meeteth with ſince the Fall of *Adam*, we that are to be Imitators of Chriſt, had need have very choice Endowments, as Chriſt had: at leaſt as good, or ſomething better than *Adam* had at firſt, as our Work is harder than his. *What King going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand, to meet him that cometh againſt him with twenty thouſand?* And ſhall we dare to ruſh into Battel againſt all the Powers of Darkneſs, all Worldly Terrors and Allurements? and our own inbred domineering Corruptions, without conſidering whether we have ſufficient Spiritual Furniture to ſtand in the Evil day? Yet many content themſelves with ſuch an ability to will and do their Duty, as they would have to be given to Men univerſally, whereby they are no better enabled for the Spiritual Battel.

tel, than the generality of the World, that lie vanquiſhed under the wicked One, and therefore their ſtanding is not at all ſecured by it. It is an hard matter to find what this univerſal ability is, that ſo many contend ſo earneſtly for, of what it conſiſteth, by what means it is conveyed to us and maintained.

Bodily Ability hath Spirits, Nerves, Ligaments, Bones to ſubſiſt by; but this Spiritual Univerſal Ability ſeemeth to be ſome occult Quality, that no ſufficient Account can be given how it is conveyed, or of what it is conſtituted: That none may deceive themſelves, and miſcarry in their Enterprizes for Holineſs, by depending on ſuch a weak occult Quality, I have here ſhewed four Endowments, of which a true ability for the Practice of Holineſs muſt neceſſarily be conſtituted, and by which it muſt ſubſiſt and be maintained; intending to ſhew afterward, by what means they are given unto us, and whether the inclination or perſwaſion here mentioned be perfect or imperfect. And they are of ſuch a myſterious nature, that ſuch as own the neceſſity of Endowments to frame them for Holineſs, are prone to think that leſs than theſe will ſerve, and that ſome of theſe frame us rather for Licentiouſneſs than Holineſs, as they are here placed before any actual performance of the Moral Law; and that ſome things contrary to them would put us into a better frame for Holineſs; againſt all ſuch ſurmiſes I ſhall endeavour ſuch a demonſtration of theſe Endowments particularly, as may gain the aſſent of right Reaſon, inſiſting on them in the ſame order wherein I have placed them in the Direction.

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In the first place, I assert that an Inclination and Propensity of the Heart to the Duties of the Law, is necessary to frame and enable us for the immediate Practice of them; and I mean not such a blind Propensity as inanimate Creatures and Brutes have to their natural Operations, but such an one as is meet for intelligent Creatures, whereby they are by the Conduct of Reason prone and bent to approve and chuse their Duty, and averse to the Practice of Sin: And therefore I have intimated that the Three other Endowments mentioned in the Direction, are subservient to this as the chief of all, which are sufficient to make it a rational Propensity. This is contrary to those that out of Zeal for Obedience according to Knowledge, contend so earnestly for Free-will as a necessary and sufficient Endowment to enable us to perform our Duty, when once we are convinc'd of it, and of our Obligation to it, and that extol this Endowment as the great Benefit that Universal Redemption hath blessed all Mankind with, though they Consider this Free-will without any actual Inclination to Good; yea, they cannot but acknowledge that in most of Mankind that have it, it is encumbred with an actual Bent and Propensity of the Heart altogether to evil. Such a Free-will as this is, can never free us from Slavery to Sin and Satan, and fit us for the Practice of the Law, and therefore is not worthy the pains of those that contend so hotly for it. Neither is the Will so free as is necessary for the Practice of Holiness, until it be endued with an inclination and Propensity thereunto, as may appear by the follow Arguments.

First, The Duties of the Law are of such a nature, that they cannot possibly be performed while there is wholly an averseness or mere indifferency of the Heart to the Performance of them, and no good Inclination and Propensity toward the Practice of them: Because the chief of all the Commandments, is to love the Lord with our whole Heart, Might and Soul, to love every thing that is in him, to love his Will and all his Ways, and to like them as good, and all Duties must be influenced in their Performance by this Love; we must delight to do the Will of God, it must be to us as our Meat and Drink, we must long and thirst for it, it must be sweeter to us than the *honey or honey comb*, Psal. 40. 8. 30. 4, 34. Psal. 63 1. and 119. 20. and 19. 10.

And this Love, Likeing, Delight, Longing, Thirsting, Sweet-relishing must be continued to the end; and the first indeliberate Motions of Lust must be regulated by Love to God and our Neighbour; and Sin must be lusted againſt, *Gal.* 5. 17. and abhorred, *Psal.* 36. 8. If it were true Obedience (as some would have it) to love our Duty only, as a Market-man loveth foul Ways to the Market, or as a Sick man loveth an unpleasant medicinal Potion, or as a Captive Slave loveth his hard Work for fear of a greater Evil; then it might be performed with averseness of Inclination; but we must love it as the Market-man Gain, as the Sick man Health, as pleasant Meat and Drink, as the Captive Liberty. Doubtless there can be no Power in the Will, for this kind of Service without an Agreeableness of our Inclination to the Will of God, a Heart according to his own Heart, an Averseness of our Hearts from Sin, and a kind of

of Antipathy againſt Sin; for we know the Proverb, *Like loveth like*; there muſt be an Agreeableneſs of the Perſon or thing beloved to the Diſpoſition of the Lover. *Love to God muſt flow from a clean heart*, 1 Tim. 1. 5. Cleanſed from evil Propenſities and Inclinations, and Reaſon will tell us, that the firſt Motions of Luſt which fall not under our Choice and Deliberation, cannot be avoided without a fixed Propenſity of the Heart to Holineſs.

2*ly*. The Image of God (wherein God according to his infinite Wiſdom judged it meet to frame the firſt *Adam in righteouſneſs, and true holineſs, and uprightneſs*, Gen. 1. 27. Epheſ. 4. 24. Eccleſ. 7. 29.) conſiſted in an actual Bent and Propenſity of his Heart to the Practice of Holineſs, not in a mere Power of Will to chuſe Good or Evil: For this in it ſelf is neither holy nor unholy, but only a Ground-work, on which either the Image of God or of Satan, may be drawn; nor in an indifference of Propenſity to the choice of Sin or Duty, for this is a wicked Diſpoſition in an intelligent Creature that knoweth his Duty, and fitteth us only to halt betwixt God and *Baal*. God ſet *Adam*'s Soul at firſt wholly in a right Bent and Inclination, though *Adam* might act contrary to it if he would; as we may be prevailed upon to do ſome things contrary to our natural or rational Inclinations, and it is eaſie to fail of our Duty though great Preparation and Furniture be required for the Performance of it. The ſecond *Adam* alſo, the Lord Jeſus Chriſt, *was born an holy thing*, Luke 1 35. with an holy Diſpoſition of his Soul and Propenſity to Goodneſs; and can we reaſonably hope to ariſe to the Life

of Holiness, from which the first *Adam* fell; or to be Imitators of Christ, since Duty is made so difficult by the Fall, if we be not renewed in a measure according to the same Image of God, and enabled with such a Propensity and Inclination.

3*ly*, Original Corruption (whereby we are dead to God and Godliness from the Birth, and made willing Slaves to the performance of all actual Sins, until the Son of God make us free) consisteth in a Propensity and Inclination of the Heart to Sin, and Averseness to Holiness. Without this Propensity to Sin, what can that *Law of sin in our members* be, *that warreth against the law of our mind, and leadeth us captive to the service of sin?* Rom. 7. 23. What is that Poison in us, for which Men may be called *serpents, vipers?* What is that *Spirit of whoredoms in men, by reason of which they will not frame their doings to turn to God?* Hos. 5. 4. How is the *tree first corrupt*, and then *its fruit corrupt?* Matth. 12. 33. How can Man be said to be *abominable and filthy, that drinketh iniquity like water?* Job 15. 16. How should the *mind of the flesh be continual enmity to the Law of God?* Rom. 8. 7. I know there is also a blindness of Understanding, and other things belonging to Original Corruption, which conduceth to this evil Propensity of the Will, but yet this Propensity it self is the great evil, the indwelling Sin which produceth all actual Sins, and must of necessity be removed or restrained, by restoring that contrary Inclination, wherein the Image of God consisted, or else we shall be backward and reprobate to every good work, and whatever Freedom the Will hath, shall be employed only in the service of Sin.

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4*ly*, God reſtoreth his People to Holineſs, by giving to them, *a new heart, a new ſpirit, and taking away the heart of ſtone out of their fleſh, and giving them an heart of fleſh*, Ezek. 36. 26, 27. And he *circumciſeth their heart to love him with their whole heart and Soul.* And he requireth that we ſhould be transformed *in the renewing of our mind, that we may prove what is his acceptable will*, Rom. 12. 2. And *David* prayeth for the ſame end, *that God would create in him a clean heart, and renew a right ſpirit within him*, Pſal. 51. 10. If any one can judge that this new, clean, circumciſed Heart, this Heart of Fleſh, this new right Spirit is ſuch an one as hath no actual Inclination and Propenſity to good, but only a Power to chuſe good or evil, undeſervedly call'd Free-will, with a preſent Inclination to evil, or an indifference of Propenſity to both contraries, it will not be worth my labour to convince ſuch a Judgment, only let him conſider whether *David* could account ſuch an Heart to be clean and right, when he prayeth, *Pſal.* 119. 36. *Incline mine heart to thy teſtimonies, and not to coveteouſneſs.*

The ſecond Endowment neceſſary to enable us for the immediate Practice of Holineſs, and concurring with the other two that follow, to work in us a rational Propenſity to this Practice, is that we be well perſwaded of our Reconciliation with God. We muſt reckon that the breach of Amity which Sin hath made betwixt God and us, is made up by a firm Reconciliation to his Love and Favour; and herein I include the great Benefit of Juſtification, as the means whereby we are reconciled to God, which is deſcribed in Scri-

pture, either by forgiving our Sins, or by the imputation of Righteouſneſs to us, *Rom.* 4. 5, 6, 7. becauſe both are contained in one and the ſame juſtifying Act; as one act of Illumination comprehends expulſion of Darkneſs and introduction of Light, one act of Repentance containeth Mortification of Sin, and vivification to Righteouſneſs, and every Motion from any thing to its contrary, is but one and the ſame, though it may be expreſſed by divers Names, with reſpect to either of the two contrary terms, the one of which is aboliſhed, the other introduced by it. This is a great Myſtery (contrary to the Apprehenſions, not only of the Vulgar, but of ſome learned Divines,) that we muſt be reconciled to God, and juſtified by the Remiſſion of our Sins, and imputation of Righteouſneſs before any ſincere Obedience to the Law, that we may be enabled for the Practice of it. They account that this Doctrine tendeth to the Subverſion of an holy Practice, and is a great Pillar of *Antinomianiſm*; and that the only way to eſtabliſh ſincere Obedience, is to make it rather a condition to be performed before our actual Juſtification and Reconciliation with God. Therefore ſome late Divines have thought fit to bring the Doctrine of former Proteſtants concerning Juſtification to their Anvil, and to hammer it into another form that it might be more free from *Antinomianiſm*, and effectual to ſecure an holy Practice; but their Labour is vain and pernicious, tending to *Antinomian* profaneneſs, or painted Hypocriſie at beſt; neither can the true Practice of Holineſs be ſecure, except the Perſwaſion of our Juſtification and Reconciliation with God be firſt obtained without works of the law, that we may

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be enabled thereby to do them, as I ſhall now prove by ſeveral Arguments, intending alſo to ſhew in the following Directions, that ſuch a Perſwaſion of the Love of God, as God giveth to his People, tendeth only to Holineſs, though a Miſperſwaſion of it be in many an Occaſion of Licenciouſneſs.

Firſt, When the firſt *Adam* was framed for the Practice of Holineſs at his Creation, he was highly in the Favour of God, and had no Sin imputed to him, and was accounted righteous in the ſight of God, according to his preſent ſtate, becauſe he was made upright according to God's Image, and there is no reaſon to doubt but that theſe Qualifications were his advantage for an holy Practice, and the Wiſdom of God judged them good for that end, and as ſoon as he loſt them, he became dead in ſin. The ſecond *Adam* alſo in our nature was the Beloved of the Father, accounted righteous in the ſight of God, without the Imputation of any Sin to him, except what his Office was to bear on the behalf of others. And can we reaſonably expect to be Imitators of Chriſt by performing more difficult Obedience than the firſt *Adam*'s was before the Fall, except the like Advantages be given to us, by Reconciliation and Remiſſion of Sins, and imputation of a Righteouſneſs given by God to us when we have none of our own.

Secondly, Thoſe that know that natural Deadneſs under the Power of Sin and Satan, are fully convinced, that if God leave them to their own Hearts, they can do nothing but Sin, and that they can do no good work except it pleaſe God of his great Love and Mercy to work it in

them, *Job.* 8. 36. *Philip.* 2. 13. *Rom.* 8. 7, 8. Therefore that they may be encouraged and rationally enclined to Holiness, they must hope that God will work savingly in them. Now I leave it to considerate Men to judge, whether such an Hope can be well grounded without a good Perswasion of such a Reconciliation and Saving-love of God to us, as dependeth not upon any precedent goodness of our Works, but is a cause sufficient to produce them effectually in us: Yea, we know further, if we know our selves sufficiently, that our Death in Sin proceeded from the Guilt of the first Sin of *Adam*, and the Sentence denounced against it, *Gen.* 2. 17. And that it is still maintain'd in us by the Guilt of Sin, and the Curse of the Law, and that Spiritual Life will never be given us to free us from that Dominion, except this Guilt and Curse be removed from us, which is done by actual Justification, *Gal.* 3. 13, 14. *Rom.* 6. 14. And this is sufficient to make us despair of living to God in Holiness, while we apprehend our selves to be under the Curse and Wrath of God, by reason of our Transgressions and Sins still lying upon us, *Ezek.* 33. 10.

Thirdly, The nature of Duties of the Law is such, as requireth an Apprehention of our Reconciliation with God, and his hearty Love and Favour towards us for the doing of them. The great Duty is Love to God with our whole Heart, and not such a contemplative Love, as Philosophers may have to the Object of Sciences, which they are concern'd in no further than to please their Fancies in the knowledge of them; but a practical Love whereby we are willing that God should be absolute Lord and Governour of us and all

all the World, to diſpoſe of us and all others according to his Will, as to our temporal and everlaſting Condition, and that he ſhould be the only Portion and Happineſs of all thoſe that are happy; a Love whereby we like every thing in him as he is our Lord, his Juſtice as well as any other Attribute, without wiſhing or deſiring that he were better than he is, and whereby we deſire that his Will may be done upon us and all others, whether for Proſperity or Adverſity, Life or Death, and whereby we can heartily praiſe him for all things, and delight in our Obedience to him, in doing his Will, though we ſuffer that which is never ſo grievous to us, even preſent Death. Conſider theſe things well and you may eaſily perceive that our Spirits are not in a fit frame for the doing of them, while we apprehend our ſelves under the Curſe and Wrath of God, or while we are under prevailing Suſpitions that God will prove an Enemy to us at laſt. Slaviſh Fear may extort ſome ſlaviſh hypocritical Performances from us, ſuch as that of *Pharaoh* in letting the *Iſraelites* go ſore againſt his Will; but the Duty of Love cannot be extorted and forced by Fear, but it muſt be won and ſweetly allured by an Apprehenſion of God's Love and Goodneſs towards us, as that eminent, loving and beloved Diſciple teſtifieth; 1 *Joh.* 4.18,19. *There is no fear in love; but perfect love caſteth out fear, becauſe fear hath torment: He that feareth is not made perfect in love, we love him becauſe he firſt loved us.* Obſerve here that we cannot be before hand with God in loving him before we apprehend his Love to us. And conſult your own Experience, if you have any true Love to God, whether it were not wrought in you by a ſenſe

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of God's Love first toward you. All the goodness and excellency of God cannot render him an amiable Object to us, except we apprehend him an agreeable good to us. I question not but the Devils know the excellency of Gods Nature, as well as our greatest Metaphysical Speculators, and this doth but fill them the more with tormenting horror and trembling that is contrary to Love, *Ja.* 2. 19. The greater God's Excellency and Perfection is, the greater Evil he is to us if he hate us and curse us; and therefore the Principle of Self-preservation deeply rooted in our natures, hindreth us from loving that which we apprehend as our own Destruction; if a Man be an Enemy to us, we can love him for the sake of our loving reconciled God, because his Love will make Man's Hatred to work for our good; but if God himself be our Enemy, for whose sake can we love him? Who is there that can free us from the evil of his Enmity and turn it to our Advantage, until he be pleased to reconcile himself to us?

Fourthly, Our Conscience must of necessity be first purged from dead works that we may serve the living God, and this is done by actual Remission of Sin, procured by the Blood of Christ and manifested to our Consciences, as appeareth by Christ's dying for this end, *Heb.* 9. 14, 15. and 10. 1, 2. 4. 14, 17, 22. That Conscience whereby we judge our selves to be under the guilt of sin and wrath of God is accounted an evil Conscience in Scripture, though it perform its Office truly; because it is caused by the evil of sin, and will it self be a cause of our committing more sin, until it can judge us to be justified from all sin, and received

ceived into the Favour of God. Love, which is the end of the Law, muſt proceed from a good Conſcience, as well as from any other cleanneſs of Heart, 1 *Tim.* 1. 5. *David's* Mouth could not be opened to ſhew forth the Praiſe of God, until he was delivered from Blood-guiltineſs, *Pſal.* 51. 14, 15. This evil guilty Conſcience, whereby we judge that God is our Enemy, and that his Juſtice is againſt us to our everlaſting Condemnation, by reaſon of our ſins, doth ſtrongly maintain and increaſe the Dominion of Sin and Satan in us, and worketh moſt miſchievous effects in the Soul againſt Godlineſs, even to bring the Soul to hate God, and to wiſh there were no God, no Heaven, no Hell, ſo we might eſcape the Puniſhment due to us. It ſo diſaffecteth People toward God, that they cannot endure to think, or ſpeak or hear of him and his Law, but ſtrive either to put him out of their minds by fleſhly Pleaſures and worldly Imployments, and thus they are alienated from all true Religion, only blinding it, and ſtopping the mouth of it. It produceth Zeal in many outſide religious Performances, and alſo falſe Religion, Idolatry, and the moſt inhumane Superſtitions in the World. I have often conſidered by what manner of working any Sin could effectually deſtroy the whole Image of God in the firſt *Adam*, and I conclude it was by working firſt an evil guilty Conſcience in him, whereby he judged that the juſt God was againſt him, and curſed him for that one Sin, and this was enough to work a ſhameful Nakedneſs by diſorderly Luſts, a turning his Love wholly from God to the Creature, and a deſire to be hidden from the Preſence of God, *Gen.* 3. 8, 10. which was a total Deſtruction,

ction of the Image of God's Holineſs. And we have cauſe to judge that from the ſame cauſe proceedeth the continual Malice, Rancour, Rage, Blaſphemy of the Devil, and many notorious wicked Men, againſt God and Godlineſs. Some may think *Job* uncharitable in ſuſpecting not meerly, that his Sons had ſinned, but that they had been ſo abominably wicked as to curſe God in their Hearts, *Job* 1. 5. but *Job* well underſtood that if the guilt of any ordinary Sin lie upon the Conſcience, it will make the Soul to wiſh ſecretly that God were not, or that he was not ſo juſt a Judge, which is a ſecret Curſing of God, that cannot be avoided until our Conſciences be purged from the guilt of Sin, by the offering of Chriſt for us, which was then figured out by the Burnt-offerings of *Job* for his Sons.

Fifthly, God hath abundantly diſcovered to us in his Word, that his method in bringing Men from Sin to Holineſs of Life, is firſt to make them know that he loveth them, and that their Sins are blotted out. When he gave the Ten Commandments on Mount *Sinai*, he firſt diſcovered himſelf to be their God, that had given them a ſure Pledge of his Salvation by their Delivery from *Egypt*, in the Preface, *Exod.* 20. 2. And during all the time of the Old Teſtament, God was pleaſed to make the entrance into Religion to be by Circumciſion, which was not only a Sign, but alſo a Seal of the Righteouſneſs of Faith, whereby God juſtifieth People, while they are conſidered as ungodly, *Rom.* 4. 11. 5. and this Seal was adminiſtred to Children of eight Days old, before they could perform any Condition of ſincere Obedience, for their Juſtification, that their Furniture for

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an holy Practice might be ready before hand. Furthermore in the time of the Old Testament, God appointed divers Washings, and the Blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the unclean, to prepare and sanctifie them for other Parts of his Worship in his Tabernacle and Temple, to figure out his purging of their Consciences from dead works by the Blood of Christ, that they might serve the living God, *Heb.* 9. 9, 10, 13, 14, 22. This I say was then figurative Sanctification, as the word Sanctification is taken in a large Sense, comprehending all things that prepare us for the Service of God, chiefly the Remission of Sin, *Heb.* 10. 10, 14, 18. Though if it be taken in a strict sence, respecting only our Conformity to the Law, it must necessarily be placed after Justification, according to the usual Method of Protestant Divines. God also minded them of the necessity of purging away their guilt first, that their Service might be acceptable, by commanding them to offer the Sin-offering before the Burnt-offering, *Levit.* 5. 8. and 16. 3, 11. And least the guilt of their Sins should pollute the Service of God, notwithstanding all their particular Expiations, God was pleased to appoint a general Atonement for all their Sins one day every Year, wherein the Scape-goat was to bear upon him all their Iniquities, unto a Land not inhabited, *Levit.* 16. 22. 34. Under the New Testament God useth the same Method in loving us first, and washing us from our Sins by the Blood of Christ, that he may make us Priests to offer the Sacrifices of Praise and all good Works to God even the Father. He entreth us into his Service by washing away our sins in Baptism, he feedeth and strengtheneth us for his

his Service by Remission of Sins given to us in the Blood of Christ at the Lord's Supper, He exhorteth us to obey him, because he hath already loved us, and our Sins are already pardoned. *Forgive one another even as God for Christs sake hath forgiven you. Be ye therefore followers of God as dear children, and walk in love as Christ hath loved us*, Ephes. 4. 32. and 5. 1, 2. *I write unto you little children because your sins are forgiven you for his name sake. Love not the world, neither the things of the world*, 1 *Jo.* 2. 12, 15. I might quote abundance of Texts of the same nature. We may clearly see by all this, that God hath accounted it a matter of great Importance, and hath condescended to take wonderful care in providing plentiful means both under the Old and New Testament, that his People might be first cleansed from guilt, and reconciled to himself, to fit them for the acceptable Practice of Holiness. Away then with all the contrary Methods of the new Divinity.

The Third Endowment necessary to enable us for the Practice of Holiness, without which a Perswasion of our Reconciliation with God, would be of little efficacy to work in us a rational Propensity to it, is that we be perswaded of our future Enjoyment of the everlasting heavenly Happiness. This must precede our holy Practice as a cause disposing and alluring us to it. This Assertion hath several sorts of Adversaries to oppose it; some account that a Perswasion of our own future Happiness before we have persevered in sincere Obedience, tendeth to Licentiousness, and that the way to do good Works, is rather to make them a Condition necessary for the procuring of this Per-

Perſwaſion. Others condemn all Works, that we are allured or ſtirred up to by the future Enjoyment of the heavenly Happineſs, as legal, mercenary, flowing from ſelf-love, and not from any pure Love to God, and they figure out ſincere Godlineſs by a Man bearing Fire in one hand to burn up Heaven, and Water in the other to quench Hell, intimating that the true Service of God muſt not proceed at all from hope of Reward or fear of Puniſhment, but only from Love. To eſtabliſh the Truth aſſerted againſt theſe Errors that are ſo contrary to it and to each other, I ſhall propoſe the enſuing Conſiderations.

Firſt, The nature of the Duties of the Law is ſuch, that they cannot be ſincerely and univerſally practiced without this Endowment. That this Endowment muſt be preſent in us is ſufficiently proved already by all that I have ſaid concerning the neceſſity of the Perſwaſion of our firm Reconciliation with God by our Juſtification, to prepare us for this Practice, becauſe that includeth a Perſwaſion of this future Happineſs, or elſe it is of little worth. All that I have to add here is, that ſincere Obedience cannot rationally ſubſiſt, except it be allured, encouraged, and ſupported by this Perſwaſion. Let me therefore ſuppoſe a Sadducee believing no Happineſs after this Life, and put the Queſtion, Can ſuch an one love God with his whole Heart, Might and Soul? Will he not think it reaſonable rather to leſſen and moderate his Love towards God, leſt he ſhould be overmuch troubled to part with him by Death? We account it moſt reaſonable to ſit looſe in our Affections from things that we muſt part with. Can ſuch an one be ſatisfied with the Enjoyment

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of God as his Happineſs? Will he not rather account that the Enjoyment of God and all religious Duties are Vanities as well as other things, becauſe in a little time we ſhall have no more Benefit by them than if they had never been? How can ſuch an one be willing to lay down his Life for the ſake of God, when by his Death he muſt part with God as well as with other things? How can he willingly chuſe Afflictions rather than Sin, when he ſhall be more miſerable in this Life for it, and not at all happy hereafter. I grant if Affliction come unavoidably upon ſuch a Perſon, he may reaſonably judge that Patience is better for him than Impatience; but it will diſpleaſe him that he is forced to the uſe of ſuch a Virtue, and he will be prone to fret and murmure at his Creator, and to wiſh he had never been, rather than to endure ſuch miſeries, and to be comforted only with vain tranſitory Enjoyments. I think I have ſaid enough to ſhew how unfurniſhed ſuch a Man is for Holineſs; and he that will burn up Heaven and quench Hell that he may ſerve God out of Love, doth thereby leave himſelf a little better furniſhed than the *Sadduce*, the one denieth them, the other will not have them at all to be conſidered in this caſe.

Secondly, The ſure Hope of the Glory of Heaven, is made uſe of ordinarily by God ſince the Fall of *Adam* for the Practice of Holineſs, as the Scripture doth abundantly ſhew, *Chriſt the great pattern of holineſs for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame*, Heb. 12. 2. And though I cannot ſay that the firſt *Adam* had ſuch a ſure Hope to preſerve him in Innocency yet he had inſtead of it, the preſent Poſſeſſion of

of an earthly Paradice and an happy Eſtate in it, which he knew would laſt if he continued in Holineſs, or be changed into a better Happineſs. The Apoſtles did not faint under Affliction becauſe they knew that it worked for them *a more exceeding eternal weight of glory*, 2 Cor. 4. 16, 17. The believing *Hebrews* took joyfully the ſpoiling of their Goods, knowing in themſelves that they had an Heaven a better and more enduring Subſtance, *Heb.* 10. 34. The Apoſtle *Paul* accounts all his Sufferings unprofitable were it not for a glorious Reſurrection, and that Chriſtians would be of all Men moſt miſerable, and that the Doctrine of the *Epicures* were rather to be choſen, *Let us eat and drink, for to morrow we ſhall die.* And he exhorts the *Corinthians* to be *abundant in the work of the Lord, knowing that* their *labour ſhall not be in vain in the Lord*, 1 Cor. 15. 58. As worldly Hope keepeth the World at work in their various Employments; ſo God giveth his People the Hope of his Glory to keep them cloſe to his Service, *Heb.* 6. 11, 12. 1 *Joh.* 3. 3. And it is ſuch a ſure Hope as ſhall never make them aſhamed, *Rom.* 5. 28. Thoſe that think it below the excellency of their Love to work out of Hope of the Heavenly Reward, do thereby advance their Love beyond the Love of the Apoſtles and Primitive Saints, and even of Chriſt himſelf.

3*dly*, This perſwaſion of our future enjoyment of everlaſting Happineſs, cannot tend to Licentiouſneſs, if we underſtand well that perfect Holineſs is a neceſſary part of that Happineſs, and that tho' we have a Title to that Happineſs by free Juſtification and Adoption, yet we muſt go to the poſſeſſion of it in a way of Holineſs, 1 *Jo.* 3. 1, 2, 3.

Neither is it legal or mercenary to be moved by this Perſwaſion, ſeeing the Perſwaſion it ſelf is not gotten by the Works of the Law, but by free Grace through Faith, *Gal.* 5. 5. And if it be a working out of ſelf-love; yet for certain it is not that carnal ſelf-love, which the Scripture condemneth as the Mother of Sinfulneſs, 2 *Tim.* 3. 2. but an holy ſelf-love enclining us to prefer God above the Fleſh and the World, ſuch as God directeth us unto, when he exhorteth us to ſave our ſelves, *Acts* 2. 40. And it is ſo far from being contrary to the pure Love of God, that it brings us to love God more purely and entirely. The more good and beneficial we apprehend God to us to all Eternity, doubtleſs the more lovely God will be to us, and our Affections will be the more enflamed towards him. God will not be loved as a barren Wilderneſs, a Land of Darkneſs to us, neither will he be ſerved for nought, *Jer.* 2. 31. *Iſ.* 45. 19. He would think it a Diſhonour to him to be owned by us as our God, if he had not prepared for us a City, *Heb.* 11. 16. And he draweth us to love him by the Cords of a Man, ſuch Cords as the Love of Men uſeth to be drawn by, even by his own Love to us, in laying his Benefits before us, *Hoſ.* 11. 4. Therefore the way for us to keep our ſelves in the Love of God, is to look for his Mercy unto eternal Life, *Jude.* 21.

The laſt Endowment, for the ſame end as the former is, that we be well perſwaded of ſufficient Strength both to will and perform our Duty acceptably, until we come to the Enjoyment of the heavenly Happineſs. This is contrary to the Error of thoſe that account it ſufficient,

ficient, if we have ſtrength to practice Holineſs, if we will, or to will it if we pleaſe, and this is the ſufficient ſtrength which they earneſtly contend for, as a great Benefit beſtowed on all Mankind by univerſal Redemption. It is alſo contrary to the Error of thoſe that think the Practice of Godlineſs and Wickedneſs to be alike eaſie, excepting only ſome difficulty in the firſt Alterations of vicious Cuſtoms, and in bearing Perſecutions, which they account to be a rare Caſe, ſince the Kingdoms of the World have been brought to the Profeſſion of Chriſtianity, or that think that God requireth of Men only to do their Endeavour, that is, what they can do, and it is nonſence to ſay they cannot do what they can do. According to their Judgment it is needleſs to concern our ſelves much about ſufficient Strength for holy Practice. For the confirmation of the Aſſertion againſt theſe Errours take theſe Arguments.

Firſt, We are by nature dead in Treſpaſſes and Sins unable to will, or do any thing that is ſpiritually good, notwithſtanding the Redemption that is by Chriſt, until we be actually quickened by Chriſt, *Epheſ.* 2. 1. *Rom.* 8. 7, 8, 9. Thoſe that are ſufficiently enlightned and humbled, know themſelves to be naturally in this Caſe; and that they do not want only executive Power to do good, but chiefly an Heart to will it, and to be pleaſed with it, and that if God work not in them both to will and to do, they ſhall neither will nor do any thing pleaſing to him, *Phil.* 2. 13. And that if he leave them to their own Corruption after he hath be-

gun the good Work, they ſhall certainly prove vile Apoſtates, and their latter end will be worſe than their beginning. We may conclude from hence, that whoſoever can couragiouſly attempt the Practice of the Law without being well perſwaded of a ſufficient Power whereby he may be enabled to be heartily willing as well as to perform when he is willing, until he hath gone through the whole Work of Obedience acceptably, ſuch an one was never yet truly humbled and brought to know the Plague of his own Heart, neither doth he truly believe the Doctrine of Original Sin, whatever formal Profeſſion he makes of it.

Secondly, Thoſe that think ſincere Conformity to the Law in ordinary Caſes to be ſo paſſing eaſie, ſhew that they neither know it nor themſelves. Is it an eaſie thing to wreſtle, not againſt Fleſh only, but *againſt principalities, powers, ſpiritual wickedneſs in high Places*? Epheſ. 6. 12. Is it an eaſie thing not to luſt or covet according to the Tenth Commandment? The Apoſtle *Paul* found it ſo difficult to obey this Commandment, that his Concupiſcence prevailed the more by occaſion of the Commandment, *Rom.* 7. 7, 8. Our work is not only to alter vicious Cuſtoms, but to mortifie corrupt natural Affections which bred thoſe Cuſtoms, and not only to deny the fulfilling of ſinful Luſt, but to be full of holy Luſt and Deſires, that even the reſtraining the execution of corrupt Luſts, and croſſing them by contrary Actings, is in many caſes like *the cutting off of a right hand, and plucking out a right eye*, Mat. 5. 29, 30. If Obedience be ſo eaſie, how came it

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to paſs that the Heathens generally did thoſe things for which their own Conſciences condemned them as worthy of Death? *Rom.* 1. 32. And many among us ſeek to enter into this *ſtrait gate, and are not able*, Luke 13. 24. And break ſo many vows and Purpoſes of Obedience, and fall back to the Practice of their Luſts, though in the mean time the Fears of eternal Damnation preſs hard upon their Conſciences?

As to thoſe that find Perſecution for Religion to be ſo rare a thing in late days, they have cauſe to be ſuſpected, that they are of the World, and therefore the World loveth his own, elſe they would find that national Profeſſion of Religion will not ſecure thoſe that are truly godly from ſeveral ſorts of Perſecutions. And ſuppoſe Men do not perſecute us for Religion, yet there is great Difficulty in bearing great Injuries from Men on other Accounts, and Loſſes, Poverty, bodily Pains, long Diſeaſes and untimely Deaths, from the ordinary Providence of God, with ſuch hearty Love to God and to injurious Men for his ſake, and ſuch a patient acquieſcence in his Will as the Law of God requireth. I acknowledge that the work of God is eaſie and pleaſant to thoſe whom God rightly furniſheth with Endowments for it; but thoſe that aſſert it to be eaſie to Men in their common Condition, ſhew their Imprudence in contradicting the general Experience of Heathens and Chriſtians. Though many Duties do not require much labour of Body or Mind, and might be done with eaſe, if we were willing, yet it is eaſier to remove a Mountain, than to move and encline the Heart to will and affect the doing of them. I need

not concern my self with those that account that all have sufficient Strength for an holy Practice, because they can do their endeavour, that is, what they can do; for God requireth actual fulfilling of his Commands. What if by our Endeavours we can do nothing in any measure according to the Rule, shall the Law be put off with no Performance? and shall such Endeavours be accounted sufficient Holiness? And what if we cannot so much as endeavour in a right way? If Man's Ability were the measure of acceptable Duty, the Commands of the Law would signifie very little.

Thirdly, The Wisdom of God hath ever furnished People with a good Perswasion of a sufficient Strength, that they might be enabled both to will and do their Duty. The first *Adam* was furnished with such a Strength, and we have no cause to think that he was ignorant of it, or that he needed to fear that he should be left to his own Corruptions, because he had no Corruptions in him, until he had produced them in himself by sinning against Strength, and when he had lost that Strength, he could not recover the Practice of Holiness, until he was acquainted with a better Strength, whereby the Head of Satan should be bruised, *Gen.* 3. 15. Our Lord Christ doubtless knew the infinite Power of his Deity to enable him for all that he was to do and suffer in our Nature. He knew the Lord God would help him, therefore he should not be confounded. *Is.* 50. 7. The Scripture sheweth what plentiful Assurance of Strength God gave to *Moses*, *Joshua*, *Gideon*, when he called them to great

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Imployments, and to the *Iſraelites* when he called them to ſubdue the Land of *Canaan*. Chriſt would have the Sons of *Zebedee* to conſider whether they were able to *drink of his cup*, and to *be baptized with the baptiſm* that he *was baptized with*, Matth. 20. 22. *Paul* encourageth Believers to the Life of Holineſs, by perſwading them that ſin ſhall not prevail to get the Dominion over them, becauſe they *are not under the law, but under grace*, Rom. 6. 13, 14. And he exhorteth them to be *ſtrong in the Lord and in the power of his might, that* they *might be able to ſtand againſt the wiles of the divel*, Epheſ. 6. 10, 11. *John* exhorteth Believers *not to love the world, nor the things of the world, becauſe they were ſtrong and had overcome the wicked one*, 1 Jo. 2. 14, 15. They that were called of God heretofore to work Miracles, were firſt acquainted with the gift of Power to work them, and no wiſe Man will attempt to do them without knowledge of the Gift: Even ſo when Men that are dead in Sin are call'd to do the works of holy Life, which are in them great Miracles, God maketh a Diſcovery of the gift of Power unto them, that he may encourage them in a rational way to ſuch a wonderful Enterpriſe.

DIRECT. III.

The way to get holy Endowments and Qualifications neceſſary to frame and enable us for the immediate Practice of the Law, is to receive them out of the fulneſs of Chriſt, by Fellowſhip with him; and that we may have this Fellowſhip, we muſt be in Chriſt, and have Chriſt himſelf in us, by a Myſtical Union with him.

EXPLICATION.

HEre, as much as any where, we have great cauſe to acknowledge with the Apoſtle, that without Controverſie great is the Myſtery of Godlineſs, even ſo great that it could not have entred into the Heart of Man to conceive it, if God had not made it known in the Goſpel by ſupernatural Revelation. Yea, tho' it be revealed clearly in the holy Scriptures, yet the Natural Man hath not Eyes to ſee it there, for it is fooliſhneſs to him; and if God expreſs it never ſo plainly and properly, he will think that God is ſpeaking Riddles and Parables. And I doubt not but it is ſtill a Riddle and Parable even to many truly Godly, that have received an holy Nature in this way: For the Apoſtles themſelves had the ſaving benefit of it before the Comforter diſcovered it clearly to them,

them, *John* 14, 20. And they walked in Christ, as the way to the Father, before they clearly knew him to be the way, *John* 14. 5. And the best of us know it but in part, and must wait for the perfect knowledge of it in another World. One great Mystery is, that the holy frame and disposition whereby our Souls are furnished and enabled for immediate Practice of the Law, must be gotten by receiving it out of Christ's fulness, as a thing already prepared and brought to an existance for us in Christ, and treasured up in him; and that as we are justified by a righteousness wrought out in Christ, and imputed to us, so we are sanctified by such an holy frame and qualifications, as are first wrought out, and compleated in Christ for us, and then imparted to us: and as our natural corruption was produced originally in the first *Adam*, and propagated from him to us; so our new nature and holiness is first produced in Christ, and derived from him to us, or as it were propagated. So that we are not at all to work together with Christ, in making or producing that holy frame in us, but only to take it to ourselves, and use it in our holy Practice, as made ready to our hands. Thus we have fellowship with Christ in recovering that holy frame of Spirit that was originally in him: for fellowship is when several Persons have the same things in common, 1 *Jo.* 1. This Mystery is so great, that notwithstanding all the Light of the Gospel, we commonly think that we must get an holy frame by producing it a new in ourselves, and by forming and working it out of our own Hearts. Therefore many that are seriously devout, take a great deal of pains to mortifie

tifie their corrupted Nature, and beget an holy frame of Heart in themselves, by striving earnestly to master their sinful lusts, and by pressing vehemently upon their Hearts many motives to Godliness, labouring importunately to squeeze good qualifications out of them, as Oyl out of a Flint. They account that tho' they be justified by a righteousness wrought out by Christ, yet they must be sanctifi'd by a holiness wrought out by themselves. And thô out of humility they are willing to call it infused Grace, yet they think they must get the infusion of it by the same manner of working, as if it were wholly acquired by their endeavours. On this account they acknowledge the entrance into a Godly Life to be harsh and unpleasing, because it costs so much strugling with their own Hearts and Affections to new frame them, if they knew that this way of entrance is not only harsh and unpleasant, but altogether impossible, and that the true way of mortifying sin, and quickning themselves to holiness, is by receiving a new nature out of the fulness of Christ, and that we do no more to the production of a new nature, than of original sin, tho' we do more to the reception of it. If they knew this, they might save themselves many a bitter agony, and a great deal of mispent burdensome labour, and employ their endeavours to enter in at the strait Gate, in such a way as would be more pleasant and successful.

Another greater mystery in the way of Sanctification, is the glorious manner of our Fellowship with Christ in receiving an holy frame of heart from him. It is by our being in Christ, and having Christ himself in us, and that not meerly by his univer-

univerſal preſence, as he is God, but by ſuch a cloſe union as that we are one ſpirit, and one fleſh with him, which is a priviledge peculiar to thoſe that are truly ſanctified. I may well call this a myſtical union, becauſe the Apoſtle calleth it a great myſtery, in an Epiſtle full of Myſteries, *Eph.* 5. 32. intimating, that it is great, eminently above many other Myſteries; it is one of the three Myſtical Unions that are the chief Myſteries in Religion: the other two are the Union of the Trinity of Perſons in One Godhead, and the Union of the Divine and Human Natures in One Perſon, Jeſus Chriſt, God and Man. Though we cannot frame an exact Idea of the manner of any of theſe Three Unions in our Imaginations, becauſe the depth of theſe Myſteries is beyond our Comprehenſion, yet we have cauſe to believe them all, becauſe they are clearly revealed in Scripture, and are a neceſſary Foundation for other Points of Chriſtian Doctrine, particularly this Union betwixt Chriſt and Believers, is plainly in ſeveral places of Scripture, affirming that Chriſt is, and *dwelleth in believers, and they in him*, Joh. 6. 56. *and* 14. 20. And that they are ſo joyned together as to become one Spirit, 1 *Cor.* 6. 17. And that Believers are Members of Chriſt's Body, of his Fleſh, and of his Bones; and they two, Chriſt and the Church, are *one fleſh*, Eph. 5. 30, 31. Furthermore, this Union is illuſtrated in Scripture by various reſemblances, which would be very much unlike the things which they are made uſe of to reſemble, and would rather ſeem to beguile us by obſcuring the Truth, than inſtruct us by illuſtrating of it, if there were no true proper Union betwixt Chriſt and Believers. It is reſem-

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bled by the Union betwixt God the Father and Christ, *Jo.* 14. 20. and 17. 21, 22, 23. betwixt the Vine and its Branches, *Joh.* 15. 4, 5. betwixt the Head and Body, *Ephes.* 1. 22, 23. betwixt Bread and the Eater, *Joh.* 6. 51, 53, 54. It is not only resembled but sealed in the Lords Supper, where neither the *Popish* Transubstantiation, nor the *Lutherans* Consubstantiation, nor the *Protestants* spiritual Presence of Christ's Body and Blood to the true Receivers can stand without it, and if we can imagine that Christ's Body and Blood are not truely eaten and drunk by Believers either spiritually or corporally, we shall make the Bread and Wine joyned with the Words of Institution, not only naked Signs, but such Signs as are much more apt to breed false Notions in us, than to establish us in the Truth. And there is nothing in this Union so impossible or repugnant to Reason, as may force us to depart from the plain and familiar sence of those Scriptures that express and illustrate it. Though Christ be in Heaven and we on Earth, yet he can joyn our Souls and Bodies to his at such a distance, without any substantial Change of either, by the same infinite Spirit dwelling in him and us, and so our Flesh will become his, when it is quickned by his Spirit, and his Flesh ours as truly as if we did eat his Flesh, and drink his Blood, and he will be in us himself by his Spirit who is one with him, and who can unite more closely to Christ than any material Substance can do, or who can make a more close and intimate Union betwixt Christ and us. And it will not follow from hence that a Believer is one Person with Christ, any more than that Christ is one Person with

with the Father by that greater myſtical Union. Neither will a Believer be hereby made God's, but only the Temple of God, as Chriſt's Body and Soul is, and the Spirits lively Inſtrument, rather than the principal Cauſe? Neither will a Believer be neceſſarily perfect in Holineſs hereby, or Chriſt made a Sinner, for Chriſt knoweth how to dwell in a Believer by certain meaſures and degrees, and to make them holy ſo far only as he dwelleth in them. And though this Union ſeem too high a Preferment for ſuch unworthy Creatures as we are, yet conſidering the preciouſneſs of the Blood of God whereby we are redeemed, we ſhould diſhonour God if we ſhould not expect a miraculous Advancement to the higheſt Dignity that Creatures are capable of through the Merits of that Blood. Neither is there any thing in this Union contrary to the Judgment of Senſe, becauſe the Bond of the Union being Spiritual, falleth not at all under the Judgment of Senſe.'

Several learned Men of late acknowledge no other Union betwixt Chriſt and Believers, than ſuch as perſons or things wholly ſeparated, may have by their mutual relations each to other, and accordingly they interpret the places of Scripture that ſpeak of this Union. When Chriſt is called the Head of the Church, they account that a Political Head or Governour is the thing meant when Chriſt is ſaid to be in his People, and they in him, they think that the proper meaning is, that Chriſt's Law, Doctrine, Grace, Salvation, or that Godlineſs is in them, and embraced by them; ſo that Chriſt here muſt not be taken for

Chriſt

Christ himself, but for some other thing wrought in them by Christ. When Christ and Believers are said to be one Spirit and one Flesh, they understand it of the Agreement of their Minds and Affections, as if the greatness of the Mystery of this Union mentioned, *Ephes.* 5. 32. consisted rather in a harsh Hope, or a dark improper Expression, than in the depth and abstruceness of the thing it self, and as if Christ and his Apostles had affected obscure intricate Expressions, when they speak to this Church of things very plain and easie to be understood. Thus that great Mystery the Union of Believers with Christ himself, which is the Glory of the Church, and hath been highly owned formerly both by the ancient Fathers, and many eminent Protestant Divines, particular Writers concerning the Doctrine of the Lord's Supper, and by a very general Consent of the Church in many Ages, is now exploded out of the new Model of Divinity. The Reason of exploding it, as I judge in Charity, is not because our late learned Refiners of Divinity think themselves less able to defend it than the other two mysterious Unions, and to silence the Objections of those proud Sophisters that will not believe what they cannot comprehend; but rather because they account it to be one of the Sinnews of *Antinomianism* that lay unobserved in the former usual Doctrine; that it tendeth to puff up Men with a Perswasion that they are justified, and have eternal Life in them already, and that they need not depend any longer upon their uncertain Performances of the *Condition of sincere Obedience for Salvation*, whereby they account the very Foundation of a holy Practice

Practice to be ſubverted. But the Wiſdom of God hath laid another manner of Foundation for an holy Practice than they imagine, of which *this Union, (which the Builders refuſe)* is a *principal ſtone* next to the *head of the corner.* And in oppoſition to their corrupt Gloſſes upon the Scriptures that prove it, I aſſert that our *Union with Chriſt is the cauſe of our Subjection to Chriſt* as a *Political Head* in all things, and of the abiding of his Law, Doctrine, Grace, Salvation, and all Godlineſs in us, and of our Agreement with him in our Minds and Affections, and therefore it cannot be altogether the ſame thing with them. And this Aſſertion is uſeful for a better Underſtanding of the Excellency of this Union. It is not a Priviledge procured by *our ſincere Obedience and Holineſs*, as ſome may imagine, or a *reward of good works* reſerved for us in another World; but it is a Priviledge beſtowed upon Believers in their very *firſt entrance into an holy ſtate*, on which all ability to do good works doth depend, and all ſincere Obedience to the Law doth follow after it as Fruit produced by it.

Having thus far explained the Direction, I ſhall now ſhew, that though the Truth contained in it be above the Search of Natural Reaſon, yet it is evidently diſcovered to thoſe that have their Underſtandings opened to diſcern that ſupernatural Revelation of the myſterious way of Sanctification which God hath given to us in the holy Scriptures.

Firſt,

Firſt, There are ſeveral Places in Scripture that do plainly expreſs it; ſome Texts ſhew that *all things pertaining to our ſalvation, are treaſured up for us in Chriſt, and comprehended in his fulneſs*, ſo that we muſt have them thence, or not at all. *Col.* 1. 19. *It pleaſed the Father that in him ſhould all fulneſs dwell.* And in the ſame Epiſtle, *Col.* 2. 11, 12, 13. The Apoſtle ſheweth that the holy Nature whereby we live to God, was firſt *produced in him by his death and reſurrection, in whom alſo ye are circumciſed in putting off the body of the ſins of the fleſh, buried with him, quickened together with him when you were dead in your ſins*, Epheſ. 1. 3. Who *hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.* An holy Frame of Spirit with all its neceſſary Qualifications, muſt needs be comprehended here in all ſpiritual Bleſſings, and theſe are given us in *Chriſt's Perſon* in heavenly places, as prepared and treaſured up in him for us while we are upon Earth, and therefore we muſt have our *holy Endowments* out of him, or not at all. In this Text ſome chuſe rather to read *heavenly things*, as in the Margent, becauſe neither places nor things are expreſſed in the Original; but the former textual reading is to be preferred before the Marginals as being the proper Senſe of the Original Greek Phraſe, which is, and muſt neceſſarily be ſo rendred in two other Places of this ſame Epiſtle, *Chap.* 3. 10. & 6. 12. Another Text is 1 *Cor.* 1. 30. which ſheweth that *Chriſt is of God made unto us Sanctification*, by which we are able to walk holily as well as wiſely, by the Wiſdom of which we are ſavingly wiſe, and *Righteouſneſs* by the Imputation of which we are juſtified, and *Redemption whereby we are* redeemed

ed from all Misery, to the Enjoyment of his Glory, as our Happiness in the heavenly Kingdom. Other Texts of Scripture shew plainly that we receive our Holiness out of his fulness by Fellowship with him, *Joh.* 1. 16, 17. *Of his fulness have we all received, and grace for grace.* And it is understood of Grace answerable to the Law given by *Moses*, which must needs include the Grace of Sanctification, 1 *Joh.* 1. 3, 5, 6, 7. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* God is Light, *if we walk in the light, as he is in the light we have fellowship one with another.* Hence we may infer that our Fellowship with God and Christ doth include particularly our having Light, and walking in it holily and righteously. There are other Texts that reach the Proof of the whole Direction fully, shewing not only that our holy Endowments are made ready first in Christ for us, and receiv'd from, but that we receive them by Union with Christ, *Col.* 3. 10, 11. *Ye have put on the new man, which is renewed after the image of him that created him,* where Christ is all and in all, 1 *Cor.* 6. 17. *He that is joyned to the Lord is one Spirit,* Gal. 2. 20. *I live, yet not I, but Christ liveth in me,* 1 Joh. 5. 11, 12. *This is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.* Can we desire that God should more clearly teach us, that all the fulness of the New Man is in Christ, and all that spiritual nature and Life whereby we live to God in Holiness, and that they are fixed in him so inseparably, that we can not have them except we be joyned to him, and have himself abiding in us? Take heed lest

through Prejudice and Hardness of Heart, you be guilty of making God a Liar in not believing this eminent Record that God hath given to us of his Son.

Secondly, God is pleased to illustrate this mysterious manner of our Sanctification by such variety of Similitudes and Resemblances, as may put us out of doubt that it is Truth, and such a Truth as we are highly concern'd to know and believe. I shall endeavour to contract the chief of these Resemblances, and the force of them, briefly into one Sentence, leaving it to those that are Spiritual to enlarge their Meditations upon them. We receive from Christ a *new holy frame and nature*, whereby we are enabled for an holy Practice by union and fellowship with him, in like manner as Christ lived in our nature by the Father, *Joh.* 6. 57. As we receive *original sin and death* propagated to us from *the first Adam*, Rom. 5. 12, 14, 16, 17. as the natural Body receiveth Sense, Motion, Nourishment from the Head, *Col.* 2. 19. As the Branch receiveth its Sap, Juice and fructifying Virtue from the Vine, *Jo.* 15. 4, 5 As the Wife bringeth forth Fruit by Virtue of her Conjugal Union with her Husband, *Rom.* 7. 4. As Stones become an holy Temple by being built upon the Foundation and joyned with *the chief corner-stone*, 1 Pet. 2. 4, 5, 6. As we receive the nourishing Virtue of Bread by eating it, and of Wine by drinking it, *Joh.* 6. 51, 55, 57. Which last Resemblance is used to seal to us our Communion with Christ in the Lords Supper. Hear are seven Resemblances instanced whereof some do illustrate the

Mystery

Myſtery ſpoken of more fully than others, all of them do ſome way intimate that our New Life and Holy Nature is firſt in Chriſt, and then in us, by a true proper Union and Fellowſhip with him. If any ſhould urge that the Similitude of *Adam* and his Seed, and of married Couples, do make rather for a Relative, than a real Union betwixt Chriſt and us; let them conſider that all Nations are really made of one Blood which was firſt in *Adam*, *Acts* 17. 26. and that the firſt Woman was made out of the Body of *Adam*, and was really *bone of his bone, and fleſh of his fleſh*, and by this firſt married Couple the myſtical Union of Chriſt and his Church is eminently reſembled, *Gen.* 2. 22, 23, 24. with *Epheſ.* 5. 30, 31, 32. And yet it ſuppoſeth both theſe Reſemblances in the nearneſs and fulneſs of it, becauſe thoſe that are joyned to the Lord are not only one Fleſh, but one Spirit with him.

Thirdly, The end of Chriſt's Incarnation, Death and Reſurrection, was to prepare and form an holy Nature and Frame for us in himſelf, to be communicated to us by Union and Fellowſhip with him; and not to enable us to produce in our ſelves the firſt Original of ſuch an holy Nature by our own Endeavours. By his Incarnation there was a Man created in a new holy Frame, after the Holineſs of the firſt *Adam*'s Frame had been marred and aboliſhed by the firſt Tranſgreſſion, and this new Frame was far more excellent than ever the firſt *Adam*'s was; becauſe Man was really joyned to God by a cloſe inſeparable Union of the divine and humane Nature in one Perſon of Chriſt, ſo that

theſe Natures had Communion each with other in their Actings, and Chriſt was able to act in his humane Nature, by Power proper to the divine Nature, wherein he was one God with the Father. The words that he ſpake while he was upon Earth, he ſpoke not of himſelf by any meer humane Power, but the Father that dwelt in him, he did the Works, *Joh.* 14. 10. Why was it that Chriſt ſet up the fallen Nature of Man in ſuch a wonderful Frame of Holineſs, in bringing of it to live and act by Communion with God living and acting in it? One great End was, that he might communicate this excellent Frame to his Seed that ſhould be born of him and in him, by his Spirit as the laſt *Adam*, the quickning Spirit, that as we have born the Image of the earthly Man, ſo we might alſo bear the Image of the heavenly. 1 *Cor.* 15. 45, 49. in Holineſs here, and in Glory hereafter. Thus he was born *Emanuel* God with us, becauſe the fulneſs of the Godhead with all Holineſs did firſt dwell in him bodily, even in his humane Nature, that we might be filled up with that fulneſs in him, *Mat.* 1. 23. *Col.* 2. 9, 10. Thus he came down from Heaven as living Bread, that as he liveth by the Father, ſo thoſe that eat him may live by him, *Joh.* 6. 51, 56. By the ſame Life of God in them that was firſt in him.

By his Death he freed himſelf from the Guilt of our Sins imputed to him, and from all that innocent Weakneſs of his humane Nature, which he has born for a time for our ſakes. And by freeing himſelf he prepared a Freedom for us from our whole natural Condition, which is both weak

weak as his was, and alſo polluted with our Guilt and ſinful Corruption. Thus the corrupt natural State, which is called in Scripture the *Old Man*, was crucified together with Chriſt, that the Body of Sin might be deſtroyed. And it is deſtroyed in us, not by any Wounds that we our ſelves can give to it, but by our partaking of that Freedom from it and Death unto it, that is already wrought out for us by the Death of Chriſt, as is ſignified by our Baptiſm, wherein we are buried with Chriſt by the Application of his Death to us, *Rom.* 6. 2, 3, 4, 10, 11. God ſending his own Son in the likeneſs of ſinful Fleſh for Sin, (or by a Sacrifice for Sin, as in the Margent) condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled in us that walk not after the Fleſh, but after the Spirit, *Rom.* 8. 3, 4. Obſerve here that though Chriſt died that we might be juſtified by the Righteouſneſs of God and of Faith, not by our own Righteouſneſs which is of the Law, *Rom.* 10. 4, 5, 6. *Phil.* 3. 9. yet he died alſo that the Righteouſneſs of the Law might be fulfilled in us, and that by walking after his Spirit, as thoſe that are in Chriſt, *Rom. ibid.* He is reſembled in his Death to a Corn of Wheat dying in the Earth, that it may propagate its own nature, by bringing forth much Fruit, *Joh.* 12. 24. to the Paſſover that was ſlain, that a Feaſt might be kept upon it, and to Bread broken, that it may be Nouriſhment to thoſe that eat it, 1 *Cor.* 5. 7, 8. and 11. 24. To the Rock ſmitten that Water may guſh out of it for us to drink, 1 *Cor.* 10. 4. He died that he might make of *Jew* and *Gentile* one New Man in himſelf, *Epheſ.* 2. 15. and that

he might see his seed, *i. e.* such as derive their holy Nature from him, *Is.* 53. 10. Let these Scriptures be well observed, and they will sufficiently evidence that Christ died, not that we might be able to form an holy Nature in our selves, but that we might receive one ready prepared and formed in Christ for us by Union and Fellowship with him.

By his Resurrection he took Possession of Spiritual life for us, as now fully procured for us, and made to be our Right and Property, by the Merit of his Death, and therefore we are said to be quickned together with Christ, even when we were dead in sins, and to be raised up together, yea, and to be made to sit together in heavenly Places in Christ Jesus as our Head, while we continue upon Earth in our own Persons, *Ephes.* 2. 5, 6. His Resurrection was our Resurrection to the Life of Holiness, as *Adam's* Fall was our Fall into spiritual Death; and we are not our selves the first makers and formers of our new holy Nature any more than of our Original Corruption, but both are formed ready for us to partake of them. And by Union with Christ we partake of that spiritual Life that he took Possession of for us at his Resurrection, and thereby we are enabled to bring forth the Fruits of it, as the Scripture sheweth by the Similitude of a Marriage-Union, *Rom.* 7. 4. We are married to him that is risen from the Dead, that we might bring forth Fruit unto God. Baptism signifieth the Application of Christ's Resurrection to us as well as his Death; we are raised up with him in it to newness of Life, as well as buried

with

with him, and we are taught thereby that becauſe he died unto ſin once and liveth unto God, we ſhould likewiſe reckon our ſelves to be dead indeed unto Sin, and alive unto God through Jeſus Chriſt our Lord, *Rom.* 6. 4, 5, 10, 11.

Fourthly, Our Sanctification is by the Holy Ghoſt, by whom we live and walk holily, *Rom.* 15. 16. *Gal.* 5. 25. Now the Holy Ghoſt firſt reſted on Chriſt in all fulneſs that he might be communicated from him to us, as was ſignified to *John* the Baptiſt by the Similitude of the deſcending of a Dove from the opened Heavens reſting on Chriſt at his Baptiſm, *Joh.* 1. 32. 33. And when he ſanctifieth us he baptizeth us into Chriſt, and joyneth us to Chriſt by himſelf, as the great Bond of Union, 1 *Cor.* 12. 13. So that according to the Scriptural Phraſe, it is all one to have Chriſt himſelf and to have the Spirit of Chriſt in us, *Rom.* 8. 9, 10. He glorifieth Chriſt, for he receiveth thoſe things that are Chriſt's, and ſheweth them to us, *Joh.* 16. 14, 15. He giveth us an experimental Knowledge of thoſe ſpiritual Bleſſings which he himſelf prepared for us by the Incarnation, Death and Reſurrection of Chriſt.

Fifthly, The effectual Cauſes of thoſe four principal Endowments, which in the foregoing Direction were aſſerted, neceſſary to furniſh us for the immediate Practice of Holineſs, are comprehended in the fulneſs of Chriſt, and treaſured up for us in him; and the Endowment themſelves, together with their Cauſes, are attained richly by Union and Fellowſhip with Chriſt. If we be joyned to Chriſt, our Hearts will be no longer left un-

der the Power of ſinful Inclinations, or in a meer indifferency of Inclination to good or evil, but they will be powerfully endued, with a Power, Bent, and Propenſity to the Practice of Holineſs by the Spirit of Chriſt dwelling in us, and inclining us to mind ſpiritual things, and to luſt againſt the Fleſh, *Rom.* 8. 1, 4, 5. *Gal.* 5. 17. And we have in Chriſt a full Reconciliation with God, and an Advancement into higher Favour with him than the firſt *Adam* had in the State of Innocency, becauſe the Righteouſneſs that Chriſt wrought out for us by his Obedience unto Death, is imputed to us for our Juſtification, which is called the Righteouſneſs of God, becauſe it was wrought by one that is God as well as Man, and therefore it is of an infinite value to ſatisfie the Juſtice of God for all our ſins, and to procure his Pardon and higheſt Favour for us, 2 *Cor.* 5. 21. *Rom.* 1. 19. And that we may be perſwaded of this Reconciliation, we receive the Spirit of Adoption through Chriſt, *whereby we cry, Abba, Father,* Rom. 8. 15. Hereby alſo we are perſwaded of our future Enjoyment, of the everlaſting heavenly Happineſs, and of ſufficient Strength both to will and to perform our Duty acceptably, until we come to that Enjoyment. For the Spirit of Adoption teacheth us to conclude, that if we be the Children of God, then we are heirs of God, joynt-heirs with Chriſt. And that the Law of the Spirit of Life that is in Chriſt Jeſus, maketh us free from the Law of Sin and Death, and that nothing ſhall be againſt us, nothing ſhall ſeparate us from the Love of God in Chriſt, but in all oppoſition and difficulties that we meet with, we ſhall be at laſt *more than conquerours through him that loved us*, Rom. 8. 17. 23, 35, 37.

37, 39. Furthermore this comfortable Perſwaſion of our Juſtification and future Happineſs, and all ſaving Priviledges *cannot tend to licentiouſneſs*, as it is given only in this *way of Union* with Chriſt, becauſe it is joyned inſeparably with the *Gift of Sanctification*, by the Spirit of Chriſt, ſo that we cannot have Juſtication, or any ſaving Priviledge in Chriſt, except we receive Chriſt himſelf, and his Holineſs, as well as any other Benefit, as the Scripture teſtifieth that *there is no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh but after the Spirit*, Rom. 8. 1.

Sixthly, Whereas it may be doubted, whether the Saints that lived before the coming of Chriſt in the Fleſh, could poſſibly be one Fleſh with him, and receive a new Nature by Union and Fellowſhip with him, as prepared for them in his fulneſs, we are to know that the ſame Chriſt that took our Fleſh was before *Abraham*, *Joh.* 8. 58. and was fore-ordained before the Foundation of the World, to be ſacrificed as a Lamb without blemiſh, that he might redeem us from all iniquity by his precious Blood, 1 *Pet.* 1. 18, 19, 20. and he had the ſame Spirit, then which filled his humane Nature with all its fulneſs afterwards, and raiſed it from the dead, and he gave that Spirit then to the Church, 1 *Pet.* 1. 11. & 3. 18, 19. Now this Spirit was able and effectual to unite thoſe Saints to that Fleſh which Chriſt was to take to himſelf in the fulneſs of Time, becauſe he was the ſame in both, and to give out to them, that Grace with which Chriſt would afterwards fill his Fleſh for their Salvation, as well as ours. Therefore *David* accounted Chriſt's Fleſh to be his, and ſpake of Chriſt's Death and Reſurrection, as his own before hand,

hand, as fully as any of us can do since their Accomplishment. *Psal.* 16. 9, 10, 11. *My flesh also shall rest in hope, for thou wilt not leave my soul in hell,* neither *wilt thou suffer thine holy one to see corruption, thou wilt shew me the path of life.* Yea, and Saints before *Davids* time, *did all eat of the same spiritual meat, and drink of the same spiritual drink,* even of the same Christ as we do, and therefore were Partakers of the same Priviledge of Union and Fellowship with Christ, 1 *Cor.* 10. 3, 4. And when Christ was manifested in the Flesh, in the fulness of time, all things in Heaven and on Earth, all the Saints departed whose Spirits *were then made perfect* in Heaven, as well as the Saints that then were, or should afterward be on Earth, were *gathered together in one, and comprehended in Christ, as their Head,* Ephes. 1. 10. And he was the chief *corner-stone in whom the building of the whole Church upon the foundation of the Prophets* before, and the *Apostles* after his comming being *fitly framed together, groweth unto an holy temple in the Lord,* Ephes. 2. 20, 21. *Jesus Christ is the same yesterday, and to day, and for ever,* Heb. 13. 8. *His incarnation, death, and resurrection were the cause* of all the Holiness that ever was, or shall be given to Man, from the Fall of *Adam* to the end of the World, and that by the mighty Power of his Spirit whereby all Saints that ever were or shall be, are joyned together, to be Members of that one mystical Body whereof he is the Head.

DIRECT. IV.

The Means or Inſtruments whereby the Spirit of God accompliſheth our Union with Chriſt, and our Fellowſhip with him in all Holineſs, are, the Goſpel whereby Chriſt entereth into our Hearts to work Faith in us, and Faith whereby we actually receive Chriſt himſelf, with all his Fulneſs, into our Hearts. And this Faith is a Grace of the Spirit, whereby we heartily believe the Goſpel, and alſo believe on Chriſt, as he is revealed and freely promiſed to us therein, for all his Salvation.

EXPLICATION.

THAT which I aſſerted in the foregoing Direction, concerning the neceſſity of our being in Chriſt, and having Chriſt in us, by a myſtical Union, to enable us for an holy Practice, might put us to a ſtand in our Endeavours for Holineſs, becauſe we cannot imagine how we ſhould be able to raiſe our ſelves above our natural Sphere, to his glorious Union and Fellowſhip, until God be pleaſed to make known to us, by ſupernatural revelation, the means whereby his Spirit

Spirit maketh us Partakers of ſo high a Privilege. But God is pleaſed to help us at a ſtand to go on forward, by revealing two Means or Inſtruments, whereby his Spirit accompliſheth the myſtical Union and Fellowſhip betwixt Chriſt and us, and whereby rational Creatures are capable of attaining thereunto, by his Spirit working in them. One of theſe Means is the Goſpel of the Grace of God, wherein God doth make known to us the *unſearchable Riches of Chriſt, and Chriſt in us the hope of Glory*, *Eph.* 3. 8. *Col.* 1. 27. and doth alſo invite us, and command us to believe on Chriſt for his Salvation, and doth encourage us by a free Promiſe of that Salvation, to *all that believe on him*, *Acts* 16. 31. *Rom.* 10. 9, 11. This is God's own Inſtrument of Conveyance, wherein he ſendeth Chriſt *to us, to bleſs us with his Salvation*, *Acts* 3. 26. *It is the miniſtration of the ſpirit, and of righteouſneſs*, 2 *Cor.* 3. 6, 8, 9. *Faith cometh by the hearing of it, and therefore it is a great inſtrument whereby we are begotten in Chriſt, and Chriſt is formed in us*, *Rom.* 10. 16, 17. 1 *Cor.* 4. 15. *Gal.* 4. 19. There is no need for us to ſay in our Hearts, *Who ſhall aſcend into Heaven, to bring Chriſt down from above? Or, who ſhall deſcend into the deep, to bring up Chriſt from the dead, that we may be united, and have fellowſhip with him in his death and reſurrection? For the word is nigh to us, the Goſpel, the word of Faith, in which Chriſt himſelf graciouſly condeſcendeth to be nigh to us*; ſo that we may come at him there, without going any further, if we deſire to be joyned to him, *Rom.* 10. 6, 7, 8.

The other of theſe means is *Faith*, that is wrought in us by the Goſpel: This is *our Inſtrument of Reception*, whereby the Union be-

betwixt Christ and us is accomplished on our part by our actual receiving of Christ himself, with all his Fulness, into our Hearts; which is the principal Subject of the present Explanation.

The Faith which Philosophers commonly treat of, is only an *Habit* of the Understanding, whereby we assent to a Testimony upon the Authority of the Testifier: Accordingly some would have Faith in Christ to be no more than a believing the truth of things in Religion, upon the authority of Christ testifying them; but the Apostle sheweth, that the Faith whereby we are justified, is Faith in Christ's Blood, *Rom.* 3. 24,25. not only in his Authority as a *Testifier*. And tho' a meer assent to a Testimony were sufficient Faith for knowledge of things, which the Philosophers aimed at, yet we are to consider, that the Design of Saving Faith is not only to know the Truth of Christ and his Salvation, testified and promised in the Gospel, but *also to apprehend and receive Christ and his Salvation, as given by and with the Promise.* Therefore Saving Faith must necessarily contain two Acts, *believing the Truth of the Gospel*, and *believing on Christ*, as promised freely to us in the Gospel for all Salvation. By the one it receiveth *the Means* wherein Christ is conveyed to us; by the other it *receiveth Christ himself* and his Salvation in the Means. As it's one act to receive the Breast or Cup wherein Milk or Wine are conveyed, and another act to suck the Milk in the Breast, and to drink the Wine in the Cup, and both these acts must be perform'd heartily with an unfeigned love to the Truth, and a desire of Christ and his Salvation above all things; this is our spiritual Appetite,

petite, which is neceſſary for our eating and drinking Chriſt, the Food of Life, as a natural Appetite is for Bodily Nouriſhment. Our aſſenting unto, or believing the Goſpel, muſt not be forced by meer conviction of the Truth, ſuch as wicked Men and Devils may be brought to, when they had rather it were falſe: Neither muſt our believing on Chriſt be only conſtrained for fear of Damnation without any hearty Love and Deſire towards the enjoyment of him, but we muſt receive the Love of the Truth, by reliſhing the Goodneſs and Excellency of it; and *we muſt account all things loſs for the excellency of the knowledge of Chriſt Jeſus our Lord, and count them but dung, that we may win Chriſt, and be found in him*, 2 *Theſſ.* 2. 10. *Phil.* 3. 8, 9. eſteeming Chriſt to be *all our Salvation and Happineſs*, *Col.* 3. 11. *in whom all fulneſs doth dwell*, *Col.* 1. 19. And this Love muſt be to every part of Chriſt's Salvation, to Holineſs as well as Forgiveneſs of Sins. We muſt deſire earneſtly, that God would create in us *a clean Heart, and right Spirit, as well as hide his face from our ſins*, *Pſal.* 51. 9, 10. not like many, that care for nothing in Chriſt but only Deliverance from Hell. *Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be filled*, *Mat.* 5. 6. The former of theſe Acts doth not immediately *unite us* to Chriſt, becauſe it is terminated only on the *means of Conveyance*, the Goſpel, yet it is a *ſaving Act*, if it be rightly performed, becauſe it enclineth and diſpoſeth the Soul to the latter Act, whereby Chriſt himſelf is immediately received into the Heart. He that believeth the Goſpel with hearty love and liking, as the moſt Excellent Truth, will certainly with the

the like heartineſs believe on Chriſt for his Salvation. They that *know the name of the Lord, will certainly put their truſt in him, Pſal.* 9. 10. Therefore in Scripture, Saving-Faith is ſometimes deſcribed by the former of theſe Acts, as if it were a meer believing the Goſpel; ſometimes by the latter, as a believing on Chriſt or in Chriſt. *Rom.* 10. 9. *If thou believe in thine heart that God raiſed him from the dead, thou ſhalt be ſaved.* 11, the Scripture ſaith, *Whoſoever believeth on him ſhall not be aſhamed.* 1 *John* 5. 1. *Whoſoever believeth that Jeſus is the Chriſt is born of God.* 13, *Theſe things have I written unto you that believe on the name of the Son of God, that you may know ye have eternal life, and that ye may believe on the name of the Son of God.*

For the better underſtanding of the nature of Faith, let it be further obſerved, that the Second and Principal of it, *believing on Chriſt*, includeth believing on God the Father, Son, and Holy Ghoſt, becauſe they are one and the ſame infinite God, and they all concurr in our Salvation by Chriſt, as the only Mediator betwixt God and us, *in whom all the promiſes of God are yea and amen,* 2 *Cor.* 1. 20. *By him, as mediator, we believe on God that raiſed him from the dead, and gave him glory, that our faith and hope might be in God,* 1 *Pet.* 1. 21. And it is the ſame thing with truſting on God or on the Lord, which is ſo highly commended in the whole Scripture, eſpecially in the Old Teſtament, as may eaſily appear by conſidering that it hath the ſame Cauſes, Effects, Objects, Adjuncts, Oppoſites, and all the ſame Circumſtances, excepting only that it had a reſpect to Chriſt, as promiſed before his Coming, and

and now it respecteth him, as already come in the Flesh. Believing in the Lord, and trusting on his Salvation, are equivalent terms, that explain one another, *Psal.* 78. 22. I confess, that trusting on things seen or known by the meer Light of Reason, as on our own Wisdom, Power, Riches, on Princes, or any Arm of Flesh, may not so properly be called believing on them, but trusting on a Saviour, as discovered by a Testimony is properly believing on him. It is also the same thing that is expressed by the terms of resting, relying, leaning, staying our selves on the Lord, because it is the Ground of that Expectation that is the proper Act of *Hope*, though our Believing and Trusting be for the present as well as future benefit of this Salvation. The reason why it is so commonly expressed in the Scriptures of the New Testament, by the terms of *believing on Christ*, might be probably because when that part of Scripture was written, there was cause in a special manner to urge believing the Testimony that was then newly revealed by the *Gospel*.

Having thus explained the nature of Faith, I come now to assert its proper Use and Office in our Salvation, That *it is the Means and Instrument whereby we receive Christ, and all his Fulness, actually into our Hearts.* This excellent Use and Office of Faith is encountered by a multitude of Errors; men naturally esteem, that it is too small and slight a thing to produce so great effects; as *Naaman* thought washing in *Jordan* too small a matter for the cure of his Leprosie. They contemn the true means of entring in at the

the ſtreight Gate, becauſe they ſeem too eaſie for ſuch purpoſe, and thereby they make the Entrance not only difficult, but impoſſible to themſelves. Some will allow, that Faith is the *ſole Condition of our Juſtification, and the Inſtrument to receive it*, according to the Doctrine maintained formerly by the Proteſtants againſt the Papiſts, but they account, that it is not ſufficient or effectual to *Sanctification*, but that it rather tendeth to *Licentiouſneſs*, if it be not joyned with ſome other means, that may be powerful and effectual to procure an holy Practice. They commend this great Doctrine of Proteſtants as a comfortable Cordial for Perſons upon their Deathbeds, or in Agonies under Terrors of Conſcience, but they account, that it is not good for ordinary Food, and that it is Wiſdom in Miniſters to preach it ſeldom and ſparingly, and not without ſome Antidote or Corrective to prevent the licentiouſneſs to which it tendeth. Their common Antidote or Corrective is, That Sanctification is neceſſary to Salvation as well as Juſtification, and that though we be juſtified by Faith, yet we are ſanctified by our own performance of the Law; and ſo they ſet up Salvation by works, and make the Grace of Juſtification to be of none effect, and not at all comfortable. If it had indeed ſuch a malignant influence upon Practice, it could not be owned as a Doctrine proceeding from the moſt holy God, and all the Comfort that it affords muſt needs be ungrounded and deceitful. This Conſequence is well underſtood by ſome late Refiners of the Proteſtant Religion, and therefore they have thought fit to new-model this Doctrine, and to make

Saving-Faith to be only *a Condition to procure a Right and Title to our Justification by the Righteousness of Christ*, which must be performed before we can lay any good claim to the enjoyment of it, and before we have any right to the actual receiving of it; and this they call an accepting of, or receiving Christ. And that they may the better secure the practice of Holiness by their Conditional Faith, they will not have trusting on God or Christ for Salvation to be accounted the principal Saving-act of it, because as it seemeth to them, many loose wicked People trust on God and Christ for their Salvation, as much as others, and are by their Confidence hardened the more in their Wickedness: But they had rather it should be Obedience to all Christ's Laws, at least, in their Resolution, or a *Consent that Christ should be their Lord, accepting of his terms of Salvation, and a resignation of themselves to his Government in all things.* It is a sign that the Scripture-form of Teaching is grown into disesteem with our great Masters of Reason, when trusting in the Lord, so much commended in Scripture, is accounted a mean and ordinary thing. They endeavour to affright us from owning Faith to be an Instrument of Justification, by telling us, that thereby we that use the Instrument are made our own principal Justifiers to the dishonour of God; though it might be easily answered, that we are made thereby only the principal receivers of our own Justification from God, the Giver of it, to whom all the Glory doth belong.

All

All these Errors will fall, if it can be proved, that such a Faith as I have described is an Instrument whereby we actually receive Christ himself into our Hearts, and Holiness of Heart and Life, as well as Justification by Union and Fellowship with him. For the proof of it, I shall offer the following Arguments.

First, By Faith we have the actual enjoyment and possession of Christ himself, and not only of Remission of Sins, but of Life, and so of Holiness: *Christ dwelleth in our hearts by faith, Ephes.* 3. 17. We live to God, and yet not we, but *Christ liveth in us by the Faith of the Son of God, Gal.* 2. 19. 20. *He that believeth on the Son of God, hath the Son and everlasting life that is in him,* 1 *John* 5. 12, 13. *John* 3. 36. *He that heareth Christ's word, and believeth on him that sent Christ, hath everlasting life, and is passed from death unto life.* These Texts express clearly such a Faith as I have described; therefore the efficiency or operation of Faith, in order to the enjoyment of Christ and his Fulness, cannot be the procurement of a bare Right or Title to this Enjoyment, but rather it must be an entrance into it, and taking possession of it. *We have our access and entrance by faith into that Grace of Christ wherein we stand, Rom.* 5. 2.

Secondly, The Scripture plainly ascribeth this effect to Faith, that by it we receive Christ, put him on, are rooted and grounded in him, and also that we receive the Spirit, *remission of sins, and an inheritance among them which are sanctified, John* 1. 2. *Gal.* 3. 26, 27. *Col.* 2. 6, 7. *Gal.* 3. 14.

Acts 26. 18. And the Scripture illustrateth this Receiving by the Similitude of Eating and Drinking; *He that believeth on Christ, drinketh the living water of his spirit, John* 7. 37, 38, 39. *Christ is the bread of life, his flesh is meat indeed, and his blood drink indeed*; and the way to eat and drink it, is to believe in Christ, and by so doing we dwell in Christ, and Christ in us, and have everlasting Life, *John* 6. 35, 47, 48, 54, 55, 56. How can it be taught more clearly, that we receive Christ himself properly into our Souls by Faith, as we do receive Food into our Bodies by eating and drinking, and that Christ is as truly united to us thereby as our Food when we eat or drink it? So that Faith cannot be *a Condition* to procure a meer Right or Title to Christ, no more than Eating or Drinking procureth a meer Right or Title to our Food, but it is rather *an Instrument* to receive it, as the Mouth that eateth and drinketh the Food.

Thirdly, Christ with all his Salvation is freely given by the Grace of God, to all that believe on him; for we are saved by Grace through Faith, and that not of our selves, it is the Gift of God, *Eph.* 2. 8, 9. *We are justified freely by his Grace, through Faith in his blood, Rom.* 8. 24. The Holy Ghost, who is the Bond of Union betwixt Christ and us, is a Gift, *Acts* 2. 38. Now that which is a Gift of Grace must not be at all earned, purchased, or procured by any Work or Works performed as a Condition to get a right Title to it; and therefore Faith it self must not be accounted such a Condition. If it be by Grace, it is no more of Works, *otherwise Grace is no more Grace*,

Grace, *Rom.* 11. 1. The Condition of a free Gift is only take and have; and in this ſence we will readily acknowledge Faith to be a Condition, allowing a Liberty in Terms where we agree in the thing; but if you give a Peppercorn to purchaſe a Title to it, then you ſpoil the freeneſs of the Gift. The free Offer of Chriſt to you is ſufficient to conferr upon you a Right, yea, to make it your Duty to receive Chriſt and his Salvation as yours; and becauſe we receive Chriſt by Faith as a free Gift, therefore we may account Faith to be the Inſtrument, and as it were the Hand whereby we receive him.

Fourthly, It hath been already proved, that all ſpiritual Life and Holineſs is treaſured up in the Fulneſs of Chriſt, and communicated to us by Union with him; therefore the accompliſhing of Union with Chriſt is the firſt work of Saving Grace in our Hearts, and Faith itſelf, being an holy Grace, and part of ſpiritual Life, cannot be in us before the beginning of it, but rather it is given to us, and wrought in the very working of the Union. And the way wherein it conduceth to the Union, cannot be by procuring a meer Title to Chriſt as a Condition, becauſe then it ſhould be performed before the uniting Work beginneth; but rather by being an Inſtrument, whereby we may actively receive and embrace Chriſt, who is already come into the Soul to take poſſeſſion of it his own Habitation.

True Saving-Faith, ſuch as I have deſcribed, hath in its nature and manner of Operation a

peculiar aptitude or fitness to receive Christ and his Salvation, and to unite our Souls unto him, and to furnish the Soul with a new holy Nature, and to bring forth an holy Practice by Union and Fellowship with him. God hath fitted natural Instruments for their Office, as the Hands, Feet, *&c.* so that we may know by their nature and natural manner of operation, for what use they are designed. In like manner we may know, that Faith is an Instrument formed on purpose for our Union with Christ, and Sanctification, if we consider what a peculiar fitness it hath for the Work. The discovery of this is of great use for the understanding of the mysterious manner of our receiving and practising all Holiness by Union and Fellowship with Christ. By this precious Grace of Faith, and to make you as it were to see with your Eyes, that it is such an Instrument as I have asserted it to be, I shall present it to your view in three particulars.

1st. The Grace of Faith is as well fitted for the Souls receiving of Christ and Union with him, as any Instrument of the Body is for receiving and closing with things needful for it. By the very act of hearty trusting or believing on Christ for all Salvation and Happiness, the Soul heaveth and putteth away from itself every thing that keepeth it at a distance from Christ, as all Confidence in our own Strength, Endeavours, Works, Privileges, or in any Worldly Pleasures, Profits, Honours, or in any humane Helps and Succours for our Happiness and Salvation. Because such Confidences are inconsistent with our Confidence in Christ for all Salvation, *Paul* by his Confidence

dence in Christ was taken off from all Confidence in the Flesh; he suffer'd the loss of glorying in his Privileges, legal Righteousness, and counted all other Enjoyments in matters of the World or of Religion, to be but Dung, that he might win Christ, and be found in him, *Phil.* 3. 3, 6, 7, 8, 9. the voice of Faith is, *Asshur shall not save us, neither will we ride upon Horses, neither will we say any more to the work of our hands, ye are our God; for in thee the Fatherless find mercy, Hos.* 14. 3. *We have no might against this great company of our spiritual Enemies; neither know we what to do, but our eyes are upon thee,* 2 *Chron.* 20. 12. I might multiply places of Scripture, to shew what a self emptying Grace Faith is, and how it casteth other Confidences out of the Soul, by getting above them to Christ, as the only Happiness and Salvation. The same act of trusting or believing on Christ, or on God, is the very manner of our Souls coming to Christ, *Job.* 6. 35. *drawing near to the Lord, Psal.* 73. 28. *fleeing unto the Lord to hide us, Psal.* 143. 9. *making our refuge in the shadow of his wings, Psal.* 57. 1. *staying our selves and our minds upon the Lord, Isa.* 50. 10. & 26. 3. *laying hold of eternal life,* 1 *Tim.* 6. 12. *lifting up our selves to the Lord, Psal.* 51. 1, 2. *rolling our way, and casting our burden upon the Lord, Psal.* 37. 5. & 55. 22. and of our eating and drinking Christ, as hath already appeared. Let us consider, that Christ and his Salvation cannot be seen, or handled, or attained to by any bodily motion, but are revealed and promised to us in the Word. Now let any invent if they can, any way for the Soul to exercise any motion or activeness, in receiving of this unseen promised Salvation, besides believing the Word,

and trusting on Christ for the Benefit promised. If Christ were to be earned by Works, or any other kind of Conditional Faith than this, yet a Faith must be instrumental to receive him. Some think Love as fit to be the uniting Grace, but I have shewed, that Love to Christ's Salvation is an Ingredient into Faith: And though Love be an Appetite unto Union, yet we have no other likely way to fill this Appetite, while we are in this World, besides trust on Christ for all his Benefits as he is promised in the Gospel.

2*dly*, There is in this Saving-Faith a natural Tendency, to furnish the Soul with an holy Frame and Nature, and all Endowments necessary thereunto, out of the Fulness of Christ. An hearty affectionate trusting on Christ for all his Salvation, as freely promised to us, hath naturally enough to work in our Souls a rational bent, and inclination to, and ability for the Practise of all Holiness, because it comprehendeth in it a *trusting that through Christ we are dead to sin and alive to God, and that our old man is crucified*, Rom. 6. 2, 6, 4. and that *we live by the Spirit*, Gal. 5. 25. and that *we have forgiveness of sin*; and *that God is our God*, Psal. 31. 14. and that *we have in the Lord righteousness and strength, whereby we are able to do all things*, Isa. 45. 24. Phil. 4. 13. and that *we shall be gloriously happy in the enjoyment of Christ to all eternity*, Phil. 3. 20, 21. When the Saints in Scripture speak so highly of such glorious spiritual Privileges as I have here named, they acquaint us with the familiar sence and language of their Faith, trusting on God and Christ, and they give us but an Explication of the nature and con-

contents of it; and they ſpeak of nothing more than what they receive out of the Fulneſs of Chriſt. And how can we otherwiſe judge, but that thoſe that have an hearty Love to Chriſt, and can upon a good ground think and ſpeak ſuch high things concerning themſelves, muſt needs be heartily diſpoſed and mightily ſtrengthened for the practice of Holineſs?

3*dly*, Becauſe Faith hath ſuch a natural tendency to diſpoſe and ſtrengthen the Soul for the practiſe of Holineſs, we have cauſe to judge it a meet Inſtrument to accompliſh every part of that Practice in an acceptable manner. Thoſe that with a due affection believe ſtedfaſtly on Chriſt, for the free Gift of all his Salvation, may find by experience, that they are carried forth by that Faith, according to the meaſure of its Strength or Weakneſs, to love God heartily, becauſe God hath loved them; firſt, 1 *Joh.* 4. 19. to praiſe him, to pray unto him in the name of Chriſt, *Epheſ.* 5. 26. *John* 16. 26, 27. to *be patient with cheerfulneſs under all afflictions, giving thanks to the Father, that hath called them to his heavenly inheritance*, *Col.* 1. 11, 12. *to love all the children of God, out of love to their heavenly Father*, 1 *John* 5. 1. *to walk as Chriſt walked*, 1 *John* 2. 6. and to give themſelves up to live to Chriſt in all things, as *conſtrained by his love in dying for them*, 2 *Cor.* 5. 14. We have a Cloud of Witneſſes concerning the excellent works that were produced by Faith, *Heb.* 11. And though truſting on Chriſt be accounted ſuch a ſlight and contemptible thing, yet I know no Work of Obedience which it is not able to produce. And note the excellent manner

of

of working by Faith; by it we live and act in all good Works, as People in Chriſt, as raiſed above our ſelves and our natural ſtate, by partaking of him and his Salvation; and we do all in his name, and on his account. This is the Practice of that myſterious manner of living to God in Holineſs, which is peculiar to the Chriſtian Religion, wherein we live, and *yet not we, but Chriſt liveth in us, Gal.* 2. 20. And who can imagine any other way but this for ſuch a Practice, while Chriſt and his Salvation is known to us only by the Goſpel?

The explanation that I have made of the Nature and Office of true Faith, and of its Aptitude for its Office, is ſufficient to evidence, that it is a moſt holy Faith, as it is called *Jude* 20. and that ſuch a truſting on Chriſt, as I have deſcribed, in its own nature, cannot have any tendency to Licentiouſneſs, but only to Holineſs; and that it rooteth and groundeth us in Holineſs more than the meer accepting of any terms of Salvation, and conſenting to have Chriſt for our Lord can do, and is more powerful to ſecure an holy Practice, than any of thoſe Reſolutions of Obedience or *reſignating Acts, that ſome would have to be the great conditions of our ſalvation,* which are indeed *no better than hypocritical Acts,* if they be not produc'd by *this Faith.* There is indeed a counterfeit dead Faith, ſuch as wicked men may have, and if that tend to Licentiouſneſs, let not true Faith be blamed, but rather mark the Deſcription of it which I have given, that you may not be deceived with a counterfeit Faith inſtead of it. I ſhall add ſomething concerning the efficient cauſe of this excellent

lent Grace, and of our Union with Chriſt by it, whereby it may appear, that it is not ſo ſlight and eaſie a way of Salvation as ſome may imagine. The Author and Finiſher of our Faith and of our Union and Fellowſhip with Chriſt by Faith, is no leſs than the *infinite Spirit of God*, and *God and Chriſt himſelf by the Spirit*; for, *by one Spirit we are all baptized into one body of Chriſt*, and are all made *to drink into one Spirit*, 1 Cor. 12. 12, 13. *God granteth us, according to the Riches of his glory, to be ſtrengthened with all might by his ſpirit, in the inner man, that Chriſt may dwell in our hearts by Faith*, Epheſ. 3. 16, 17. If we do but conſider the great effect of Faith, that by it we are raiſed to live above our natural condition, by Chriſt and his Spirit living in us, we cannot rationally conceive that it ſhould be within the power of Nature to do any thing that advanceth us ſo high. If God had done no more for us in our Sanctification, than to reſtore us to our firſt natural Holineſs, yet this could not have been done without putting forth his own Almighty Power to quicken thoſe that are dead in Sin. How much more is this Almighty Power needful to advance us to this wonderful new kind of Frame, wherein we live and act above all the power of Nature, by an higher Principle of Life than was given to *Adam* in Innocency, even by Chriſt and his Spirit, living and acting in us? The natural man bringeth forth his Off-ſpring according to his Image, by that natural Power of multiplying, with which God bleſſed him at his firſt Creation; but the ſecond *Adam* bringeth forth his Off-ſpring new born, according to his Image only by the Spirit, *Joh.* 3. 5. *As many as receive him, even thoſe that believe*

believe on his name, are born not of blood, nor of the will of the fleſh, nor of the will of man, but of God, Joh. 1. 12, 13. Chriſt took his own Humane Nature into perſonal Union with himſelf, in the Womb of the Virgin *Mary* by the Holy Ghoſt coming upon her, and the power of the Higheſt overſhadowing her, the ſame Power whereby the World was created, *Luke* 1. 35. So He taketh us into *myſtical Union* and *Fellowſhip* with himſelf, by no leſs than an *Infinite Creating Power, For we are the workmanſhip of God, created in Chriſt Jeſus unto good works, Epheſ.* 2. 10. *And if any man be in Chriſt he is a new creature,* 2 *Cor.* 5. 17.

For the accompliſhing of this great Work of our new Creation in Chriſt, the Spirit of God doth firſt work upon our Hearts by and with the Goſpel, to produce in us the Grace of *Faith*; for, if the Goſpel ſhould come to us in Word only, *and not in Power and in the Holy Ghoſt, Paul* might labour to plant, and *Apollos* to water without any ſucceſs, becauſe we cannot receive the things of the Spirit of God; yea, we ſhall account them fooliſhneſs, until the Spirit of God enable us to diſcern them; 1 *Theſſ.* 1. 5. 1 *Cor.* 3. 6. & 2. 14. We ſhall never come to Chriſt by any teaching of Man, except we alſo *hear and learn of the Father,* and *be drawn to Chriſt by his Spirit, John* 6. 44, 45. And when *Saving Faith* is wrought in us, the ſame Spirit giveth us faſt hold of Chriſt by it: As he openeth the Mouth of Faith to receive Chriſt, ſo he filleth it with Chriſt, or elſe the acting of Faith would be like a Dream of one that thinketh that he eateth and drinketh, and when he

he awaketh he findeth himſelf empty. The ſame Spirit of God did both give that Faith whereby Miracles were wrought, and did work alſo the Miracles by it: So alſo the ſame Spirit of Chriſt doth work Saving-Faith in us, and doth anſwer the aim and end of that Faith, by giving us Union and Fellowſhip with Chriſt by it: So that none of the Glory of this Work belongeth to Faith, but only to Chriſt and his Spirit. And indeed, Faith is of ſuch an humble ſelf-denying nature, that it aſcribeth nothing that it receiveth to itſelf, but all to the Grace of God; and therefore God ſaveth us by Faith, that all the Glory may be aſcribed to his Free-Grace, *Rom.* 4. 16. If *Adam* had Strength enough in Innocency to perform the Duty of Faith as well as we, yet it will not follow, that he had Strength enough to raiſe himſelf above his natural ſtate, into Union with Chriſt, becauſe Faith doth not unite us to Chriſt by its own Vertue, but by the Power of the Spirit working by it and with it. Thus we are *firſt paſſive and then active* in this great work of myſtical Union; we are *firſt apprehended of Chriſt*, and then we *apprehend Chriſt*; Chriſt entereth firſt into the Soul, to joyn himſelf to it, by giving it the *Spirit of Faith*, and ſo the Soul receiveth Chriſt and his Spirit by their own Power. As the Sun firſt enlighteneth our Eyes, and then we can ſee it by its own light. We may note further, to the Glory of the Grace of God, that this Union is fully accompliſhed by Chriſt, giving the Spirit of Faith to us, even before we act that Faith in the reception of him, becauſe by this Grace or Spirit of Faith the Soul is enclined and diſpoſed

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to an active receiving of Christ. And, no doubt, Christ is thus united to many Infants, who have the Spirit of Faith, and yet cannot act Faith, because they are not come to the use of their Understandings; but those of riper years, that are joyned passively to Christ by the Spirit of Faith, will also joyn themselves with him actively, by the Act of Faith, and until they act this Faith, they cannot know or enjoy their Union with Christ, and the Comfort of it, or make use of it in acting any other Duties of Holiness acceptably in this Life.

2 2nd Feb. 82

DIRE-

DIRECT. V.

We cannot attain to the Practice of true Holineſs by any of our Endeavours while we continue in our natural State, and are not Partakers of a new State by Union and Fellowſhip with Chriſt through Faith.

EXPLICATION.

IT it evident all have not that precious Faith, whereby Chriſt dwelleth in our Hearts, yea, the number of thoſe that have it is ſmall, comparatively to the whole World that lieth in Wickedneſs, 1 *Joh.* 5. 19, 20. and many of thoſe that at length attain unto it, do continue without it for ſome conſiderable time. *Epheſ.* 2. 12. And though ſome may have the Spirit of Faith given to them from their Mothers Womb, (as *John* the Baptiſt, *Luke*, 1. 15. 44.) yet even in them there is a natural Being by Generation before there can be a Spiritual Being by Regeneration, 1 *Cor.* 15. 46. Hence ariſeth the Conſideration of two States or Conditions of the Children of Men, in Matters that appertain to God and Godlineſs, the one of which is vaſtly different from the other. Thoſe that have the Happineſs of a New-birth and

and Creation in Christ by Faith are thereby placed in a very excellent State, consisting in the Enjoyment of the Righteousness of Christ, for their Justification, and of the Spirit of Christ to live by, in Holiness here, and Glory for ever, as hath already appeared. Those that are not in Christ by Faith, cannot be in a better State than that which they received together with their Nature from the first *Adam*, by being once born and created in him, or than they can attain to by the Power of that Nature, with any such help as God is pleased to afford to it. This latter I call a Natural State, because it consisteth in such things as we have either received by natural Generation, or can attain to by natural Power through Divine Assistance; as the Scripture calleth Man in this State the *natural Man*. 1. *Cor.* 2. 14. The former I call a new State, because we enter into it by a new Birth in Christ, and I may call it a Spiritual State, according to the Scripture, because it received from Christ the quickening Spirit, and the Natural and Spiritual Man are opposed, 1 *Cor.* 2. 14, 15. though some call both these States Spiritual, because the everlasting Weal or Woe of the Soul or Spirit of Man, is chiefly concerned in them. It is a common Error of those that are in a corrupt natural State that they seek to reform their Lives according to the Law, without any thoughts that their State must be changed before their Lives can be changed from Sin to Righteousness. The Heathen that knew nothing of a new State in Christ, were urged by their own Consciences to practice several Duties of the Law according to the Knowledge they had by the Light of Nature,

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Rom. 2. 14, 15. *Iſrael* according to the Fleſh, had a Zeal of God and Godlineſs, and endeavoured to practice the written Law, at leaſt in external Performances, while they were Enemies to the Faith of Chriſt, and *Paul* attainted ſo far, that he was blameleſs in theſe external Performances of the Righteouſneſs of the Law, while he perſecuted the Church of Chriſt, *Phil.* 3. 6. Some are ſo near the Kingdom of God, while they continue in a Natural State, that they are convinced of the Spirituality of the Law, that it bindeth us principally to love God with all our Heart, Soul, Mind and Strength, and to love our Neighbour as our ſelves, and to perform univerſal Obedience to God, in all our inward Thoughts and Affections, as well as in all our outward Actions, and to do all the Duties that we owe to our Neighbour, out of this hearty Love, *Mark* 12, 33, 34 And they ſtruggle and labour with great earneſtneſs to ſubdue their inward Thoughts and Affections, to the Law of God, and to abſtain not only from ſome Sins, but from all known Sins, and to perform every known Duty of the Law, with their whole Heart and Soul as they think, and are ſo active and intent in their devout Practice, that they overwork their natural Strength, and ſo fervent in their Zeal, that they are ready even to kill their Bodies with Faſtings and other Macerations, that they may kill their ſinful Luſts. They are ſtrongly convinced, that Holineſs is abſolutely neceſſary to Salvation, and deeply affected with the Terrours of Damnation, and yet they were never ſo much enlightened in the Myſtery of the Goſpel, as to know that a new State in Chriſt is neceſſary to a new Life, therefore they labour

in vain to reform their natural State instead of getting above it in Christ. And some of these, when they have misspent many Years in striving against the Stream of their Lusts without any Success, do at last fall miserably into Despair of ever attaining to Holiness, and turn to wallowing in the mire of their Lusts, or are fearfully swallowed up with horrour of Conscience. There are several false Opinions whereby such ignorant Zealots encourage themselves in their fruitless Endeavours. Some of them judge that they are able to practice Holiness, because they are not compelled to sin, and may abstain from it if they will. To this they add, That Christ by the Merit of his Death, hath restored that Freedom of Will to good, which was lost by the Fall, and hath set Nature upon its Legs again, and that if they endeavour to do what lieth in them, Christ will do the rest, by assisting them with the Supplies of his saving Grace; so they trust upon the Grace of Christ to help them in their Endeavours. They plead further, That it would not consist with the Justice of God to punish them for Sin, if they could not avoid it, and that it would be in vain for the Ministers of the Gospel to preach to them, and exhort them to any saving Duty, if they cannot perform it. They produce Examples of Heathens, and of such as had the name of Christians without any acquaintance with the Faith that I have described, who have attained to a great Excellency in religious Words and Works.

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My Work at preſent is, to deliver thoſe ignorant Zealots from their fruitleſs tormenting Labours, by bringing them to deſpair of the Attainment of Holineſs in a natural State, that they may ſeek it only in a new State by Faith in Chriſt, where they may certainly find it without ſuch tormenting Labour and Anxiety of Spirit. For this end I ſhall confirm the Truth aſſerted in the Direction, and fortifie it againſt the forementioned falſe Opinions by the enſuing Conſiderations.

Firſt, The Foundation of this Aſſertion is firmly laid in the Directions already explained, and confirmed by many Places of Scripture: For if all Endowments neceſſary to enable us for an holy Practice, be to be had only in a State of Union and Fellowſhip with Chriſt by Faith, and Faith it ſelf not by the natural Power of Free-will, but by the Power of Chriſt, coming into the Soul by his Spirit, to unite us with himſelf, who ſeeeth not that the Attainment of true Holineſs by any of our moſt vigorous Endeavours, while we continue in our natural Condition, is altogether hopeleſs? I need add no more were it not to ſhew more fully what abundance of Light the Scripture affordeth to guide us aright in this part of our way, that thoſe that wander out of it, by following any falſe light of their own, or others corrupted Judgments, may find themſelves the more inexcuſable.

Secondly, It is evident that we cannot practice true Holineſs, while we continue in a natural State, becauſe we muſt be *born again of water and*

of the Spirit, or else *we cannot enter into the kingdom of God*, Joh. 3. 3, 5. And we are created in Christ Jesus unto good Works, which God hath before ordained that we should walk in them. If we could love God and our Neighbour as the Law requireth, without a New-birth and Creation, we might live without them; for Christ hath said, *This do and thou shalt live*, Luke 10. 28. Now a *New-birth* and *Creation*, is more than a meer reforming and repairing our Natural State. If we were put into a certain State and Condition by the first Birth and Creation, much more by the second: For the first produceth the Substance of a Man as well as a State, the second hath nothing to produce, but a new State of the same Person. And note that we were first created and born in *Adam* the Natural Man, but our *New-birth* and *Creation* is in Christ the Spiritual Man; and if *any man be in Christ, he is in a new state*, far different from the State of *Adam* before the Fall, he is *wholly a new creature*, as it is written, *old things are past away, behold all things are become new*, 2. Cor. 5. 17.

Thirdly, It is positively asserted by the Apostle *Paul*, that *those that are in the flesh cannot please God*, Rom. 8. 8. Many are too overly and negligent in considering the Sense of this Gospel-phrase what it is to be *in the flesh*. They understand no more by it than to be sinful, or to be addicted inordinately to please the sensitive Appetite. They should consider that the Apostle speaketh here of *being in the flesh*, as the cause of Sinfulness, as in the next *verse*, he speaketh of *being in the Spirit*, as the cause of Holiness, and whatever cause it be

be, it must needs be distinct from its Effect. Sin is a Property of the Flesh, or something that dwelleth in the Flesh, *Rom.* 7. 18. and therefore it is not the Flesh it self. The Flesh is that which *lusteth against the Spirit*, Gal. 5. 17. and therefore it is not meerly sinful Lust. The true Interpretation, is, That by *flesh* is meant the Nature of Man, as it is corrupted by the Fall of *Adam*, and propagated from him to us, in that corrupt State by natural Generation, and to *be in the flesh*, is to be in a Natural State, as to *be in the Spirit*, is to be in a new State, by the *Spirit of Christ dwelling in us*, Rom. 8. 9. The corrupt Nature is called *Flesh*, because it is received by carnal Generation, and the new Nature is called *Spirit*, because it is received by Spiritual Regeneration. *That which is born of the flesh is flesh, and that which is born of the spirit is spirit*, John 3. 6. So the Apostle, if he be rightly understood, hath said enough to make us despair utterly of attaining to true Holiness, while we continue in a Natural Sate.

Fourthly, The Apostle testifieth that those that *have been taught as the truth is in Jesus*, have learned to avoid the former sinful Conversation, by *putting off the old-man, which is corrupt according to the deceitful lusts*, and *by putting on the new-man, which after God is created in righteousness and true holiness*, Ephes. 4. 21. 22, 24. Putting on the Old-man, and putting on the New-man is the same thing with not being in the Flesh, but in the Spirit, in the foregoing Testimony, that is putting off our natural State, and putting on a new State, by Union and Fellowship with

Christ. The Apostle himself sheweth that by the new Man, is meant that excellent State where *Christ is all and in all*, Col. 3. 11. Therefore by the old Man, must needs be meant the natural State of Man, wherein he is without the saving Enjoyment of Christ, which is called *Old*, because of the new State to which Believers are brought by their Regeneration in Christ. This is a manner of Expression peculiar to the Gospel as well as the former, and as slightly considered by those that think that the Apostles Meaning is only that they should put off Sinfulness, and put on Holiness in their Conversation, and so they think to become new Men, by turning a new Leaf in their Practice, and leading a new Life. Let them learn here, that the old and new Man, are two contrary States containing in them, not only Sin and Holiness, but all other things that dispose and incline us to the Practice of them; and that the old Man must be put off, as crucified with Christ, before we can be freed from the Practice of Sin, *Rom.* 6. 6, 7. And therefore we cannot lead a new Life, until we have first gotten a new State by Faith in Christ. Let me add here, that the meaning of the Apostle is the same, *Rom.* 13. 12, 13, 14. where he directeth us to *put on the Lord Jesus Christ, as the means whereby we may cast off the deeds of darkness, and walk honestly as in the day time, not fulfilling the lusts of the flesh.*

Fifthly, Our natural State hath *several Properties* that wholly disable us for the Practice of Holiness, and inslaves us to the Practice of Sin, while we continue in it. Here I shall shew, that the old Man, the Flesh, or natural State, is not only Sin

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as ſome would have it, but it containeth in it ſeveral things which I ſhall name, that make it to be ſinful, beſides ſeveral other things that make it miſerable. I have ſhewed that in Chriſt we have all Endowments neceſſary to frame us for Godlineſs; ſo in our fleſhly State we have all things contrary to that holy Frame. One thing belonging to our natural State, is the Guilt of Sin, even of *Adam*'s firſt Sin, and of the ſinful Depravation of our Nature, and of all our own actual Tranſgreſſions, and therefore we are *by nature the children of wrath*, Epheſ. 2. 3. Under the Curſe of God, the Benefit of Remiſſion of our Sins and Freedom from Condemnation is not given to us in the Fleſh, or in a natural State, but only in Chriſt, *Rom.* 8. 1. *Epheſ.* 1. 7. And can we imagine that a Man ſhould be able to prevail againſt Sin, while God is againſt him and curſeth him? *Another Property* inſeparable from the former, *is an evil Conſcience*, which denounceth the Wrath of God againſt us for Sin, and inclineth us to abhor him as our Enemy, rather than to love him, as hath been ſhewed; or if it be a *blind Conſcience*, it hardeneth us the more in our Sins. A *third Property is an evil Inclination* tending only to Sin, which therefore is called *Sin that dwelleth in us, and the law of ſin in our members that powerfully ſubdueth and captivateth us to the ſervice of ſin*, Rom. 7. 20, 23. It hath a fixed Propenſity to luſt againſt the Law without any Deliberation, and therefore its Luſtings are not to be prevented by any Diligence or Watchfulneſs. The Mind of the Fleſh *is enmity* againſt the Law of God, or it is *not ſubject to the Law of God, neither indeed can it be.* How vain then is it to plead that they can do good if they

will, when their Minds and Will it ſelf is enſlaved to Sin. A *fourth Property is Subjection to the power of the Devil*, who is *the God of this world, that hath blinded the minds of all that believe not*, 2. Cor. 4. 4. And will certainly conquer all that he fighteth with upon his own Dunghill, that *is in a natural State*. And from all theſe Properties we may well conclude that it hath the Property never to be good, to be ſtark dead in Sin, *Epheſ.* 2. 1. according to the Sentence denounced againſt the firſt Sin of Mankind in *Adam, in the day that thou eateſt thereof thou ſhalt ſurely die*, Gen. 2. 17. For you can no more bring it to Holineſs by any the moſt vehement Motives and Endeavours, then you can bring a dead Carcaſe to Life, by chafing and rubbing it. You can ſtir up no ſtrength or fortifying Grace in the natural Man by ſuch Motives and Endeavours, becauſe there is no Strength in him to be ſtirred up, *Rom.* 5. 6. Tho' you do all that lieth in you to the utmoſt, while you are in this Fleſh you can do nothing but ſin; for there is no good lying in you, as the Apoſtle *Paul* ſheweth by his own Experience, *I know that in me, (that is in my fleſh) dwelleth no good thing*, Rom. 7. 18.

Sixthly, We have no good ground to truſt on Chriſt, *to help us to will or to do that* which is acceptable to him, while we continue in our natural State, or to imagine that Freedom of Will to Holineſs, is reſtored to us by the Merit of his Death. For as it hath been already ſhewed, Chriſt aimed at an higher end in his Incarnation, Death and Reſurrection, than the reſtoring the Decay and Ruins of our natural State: He aimed to advance

vance us to a new State more excellent than the State of Nature ever was, by Union and Fellowſhip with himſelf, that we might live to God, not by the Power of a natural Free-will, but by the Power of his Spirit living and acting in us. So we may conclude, that our natural State is irrecoverable and deſperate, becauſe Chriſt the only Saviour did not aim at the Recovery of it. It is neither holy nor happy, but ſubject to Sin, and to all Miſeries as long as it remaineth. Even thoſe that are in a new State in Chriſt, and do ſerve the Law of God with their Mind, do yet with their Fleſh ſerve the Law of Sin, *Rom.* 7. 25. As far as it remaineth in them it *luſteth againſt the ſpirit*, Gal. 5. 17. And *it remaineth dead becauſe of ſin, even when the ſpirit is life to them becauſe of righteouſneſs*, Rom. 8. 10. And muſt be wholly aboliſhed by Death, before we can be perfected in that Holineſs and Happineſs that is by Faith in Chriſt. After God had promiſed Salvation by Chriſt, the Seed of the Woman, he placed Cherubims and a flaming Sword to keep Man out of Paradice, thereby teaching him that his firſt State was loſt without Hope, and that the Happineſs intended for him was wholly new. Our old natural Man was not revived and reformed by the Death of Chriſt, but crucified together with him, and therefore to be aboliſhed and deſtroyed out of us by virtue of his Death, *Rom.* 6. 6. It is like the part of a Garment infected with the Plague of Leproſie, which was to be rent off as incurable, that the Garment might be clean, *Levit.* 13. 56. *If Chriſt be not in us we are reprobates*, 2 Cor. 13. 5. *i. e.* we are in a State which God hath rejected from partaking of his Salvation, ſo that we

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are not to expect any Assistance from God to make us holy in it, but rather to deliver us from it.

Seventhly, This doth not at all discharge those that are in a natural State from Obligation to Holiness of Life, nor render them excusable for their Sins, at the Tribunal of God's Justice. *For God hath made man upright, but they sought many inventions*, Eccles. 7. 29. Observe well the Words of this Text, and you will find that all they who have sought out many Inventions rather than upright walking, are comprehended in Man that was at first made upright. And Man in the Text signifieth all Mankind, the first *Adam* was all Mankind, as *Jacob* and *Esau were two nations in the womb of Rebecca*, Gen. 25. 23. God made us all in our first Parents according to his own Image, able and inclined to do his Law, and in that pure Nature our Obligation to Obedience was first laid upon us, and the first wilful Transgression, whereby our first Parents bereaved themselves of the Image of God, and brought upon themselves the Sentence of Death, was our Sin as well as theirs, *For in one man Adam, all have sinned, and so death is passed upon all*, Rom. 5. 12. Because all Mankind were in *Adam*'s Loins, when the first Sin was committed, even as *Levi* may be said to have paid Tithes in *Abraham* before he was born, because when his Father *Abraham* paid Tithes to *Melchizedeck*, he was yet in his Loins, *Heb.* 7. 9, 10. That Promise of God that he will not charge the Iniquities of Parents upon their Children, is a Promise belonging to the New Covenant confirmed in the Blood of Christ, and it is Yea and Amen to us only in Christ, in whom

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we have another Nature than that which our Parents conveyed to us, ſo that we cannot juſtly claim the Benefit of it in our old natural State, *Jer.* 31. 29, 30, 31. & 2 *Cor.* 1. 20. Thoſe that account their Impotency a ſufficient Plea to excuſe them or others, ſhew that they were never truly humbled for that great wilful Tranſgreſſion of all Mankind in the Loins of *Adam*. Inability to pay Debts excuſeth not a Debtor that hath laviſhed away his Eſtate; neither doth Drunkenneſs excuſe the mad Actings of a Drunkard, but rather aggravates his Sin. And our Impotency conſiſteth not in a meer want of an *executive Power*, but in the want of a willing Mind to practice true Holineſs and Righteouſneſs. Naturally we love it not, we like it not, but luſt againſt it, *Gal.* 5. 17. and *hate the light*, John 3. 20. If Men in a natural State had an hearty Love and Likeing to true Holineſs, and a deſire and ſerious endeavour to practice it out of hearty Love, and yet failed in the event, then they might under ſome pretence plead for their Excuſe (as ſome do for them) that they were compelled to ſin by an inevitable Fate. But none have juſt cauſe to plead any ſuch thing for their excuſe, becauſe none endeavour to practice true Holineſs out of hearty Love to it, until the good Work be begun in their Souls, and when God hath begun he will perfect it, *Phil.* 1. 6. And will in the mean time accept their ready Mind, though they fall ſhort in Performance, 2 *Cor.* 8. 12. *How abominable then and filthy is man that drinketh up iniquity as water*, Job. 15. 16. That cannot practiſe Holineſs, becauſe he will not. This is their juſt Condemnation, *that they love darkneſs rather than*

in Christ, Rom. 9. 31, 32. What Performances are greater in outward Appearance than for a Man *to give all his goods to the poor, and to give his body to be burnt*, and yet the Scripture alloweth us to suppose that this may be done without *true Charity*, and therefore without any *true holiness of the heart and life*, 1 Cor. 13. 3. Men in a natural State may have strong Convictions of the infinite Power, Wisdom, Justice and Goodness of God, and of the Judgment to come, and the everlasting Happiness of the Godly, and Torments of the Wicked; and these Convictions may stir them up, not only to make an high Profession, and to utter rare Sayings concerning God and Godliness, but also to labour with great earnestness to avoid all known Sin, to subdue their Lusts, to perform universal Obedience to God in all known Duties, and to serve him with their Lives and Estates to the utmost, and to extort out of their Hearts some kind of Love to God and Godliness, that if possible they may escape the terrible Torments of Hell, and procure everlasting Happiness by their Endeavours. Yet all their Love to God is but forced and feigned, they have no hearty liking to God or his Service, they account him an hard Master, and his Commandments grievous, and they repine and fret inwardly at the burden of them, and were it not for fear of everlasting Fire, they would little regard the Enjoyment of God in Heaven, and they would be glad if they might have the Liberty to enjoy their Lusts without danger of Damnation. The highest Preferment of those that are born only after the Flesh in *Abraham's* Family, is but to *be children of the bond-woman*, Gal. 4. 23. And though

though they do more in God's Service than many of his dear Children, yet God accepteth not their Service, because their best Performances are slavish without any Child-like Affections towards God, and no better than glistering Sins, and yet these natural Men are not at all beholden to the goodness of their Natures for these counterfeit Shews of Holiness, or for the least abstaining from the grossest Sin. If God should leave Men fully to their own natural Corruptions and to the Power of Satan (as they deserve) all Shew of Religion and Morality would be quickly banished out of the World, and we should grow past feeling in Wickedness, and like to the *Canibals*, who are as good by Nature as our selves. But God that can restrain the Burning of the fiery Furnace without quenching it, and the flowing of Water without changing its nature, doth also restrain the working of natural Corruption without mortifying it, and through the greatness of his Wisdom and Power, he *maketh his enemies to yield feigned obedience to him*, Psal. 66. 3. And to do many things good for the matter of them, though they can do nothing in a right holy manner. He hath appointed several means to restrain our Corruptions as the Law, Terrors of Conscience, terrible Judgments, and Rewards in this Life, Magistrates, humane Laws, Labour for Necessaries, Food and Raiment, and those Gospel means, that are effectual for Sanctification, serve also for Restraint of Sin. God hath gracious ends in this Restraint of Sin, that his Church may be preserved, and his Gospel preached in the World, and that these Natural Men may be in a better Capacity to receive the Instruction

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of the Goſpel, and that ſuch of them that are choſen, may in due time be converted, and that thoſe of them that are not truly converted may enjoy more of the Goodneſs of God here, and ſuffer the leſs Torments hereafter. As vile and wicked as the World is, we have cauſe to praiſe and to magnifie the Free Goodneſs of God that it is no worſe.

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DIRECT. VI.

Thoſe that endeavour to perform ſincere Obedience to all the Commands of Chriſt, as the Condition whereby they are to procure for themſelves a Right and Title to Salvation, and a good ground to truſt on him for the ſame, do ſeek their Salvation by the Works of the Law, and not by the Faith of Chriſt, as he is revealed in the Goſpel: And they ſhall never be able to perform ſincerely any true holy Obedience by all ſuch Endeavours.

EXPLICATION.

FOR the underſtanding the terms of this Direction, note here, that I take Salvation as comprehending Juſtification, as well as other Saving Benefits, and ſincere Obedience, as comprehending holy Reſolutions, as well as the fulfilling of them. The worſt of Men that have any Senſe of Religion are prone to imagine, that the ſure way to eſtabliſh the Practice of *Holineſs* and *Righteouſneſs*, is to make it the Procuring Condition of the Favour of *God*, and

all Happiness. This may appear by the various false Religions that have prevailed most in the World. In this way the Heathens were brought to their best Devotion and Morality, by the knowledge of the Judgment of God, that those that violate several of the great Duties to God and their Neighbour are worthy of Death; and by their Consciences accusing or excusing them, according to the Practise of them, *Rom.* 1. 32. & 2. 14, 15. Our Consciences are informed by the common Light of Natural Reason, that it is just with God to require us to perform these Duties, that we may avoid his Wrath, and enjoy his Favour; and we cannot find any better way than this, to obtain Happiness, or to stir up our selves to Duty without divine Revelation. Yet because our own Consciences testifie, that we often fail in the performance of these Duties, we are enclined by Self-Love to perswade our selves, that our sincere Endeavours to do the best we can, shall be sufficient to procure the Favour of God, and Pardon for all our *Failings*. Thus we see, that the Perswasion of Salvation, by the Condition of sincere Obedience, hath its original from our corrupt Natural Reason, and is part of the Wisdom of this World; it is none of the Wisdom of God in a Mystery, that hidden Wisdom, God ordained before the World to our Glory; it is none of those things of the Spirit of God, which have not entred into the Heart of Man, and which the Natural man cannot receive, for they are foolishness to him, neither can he know them, for they are spiritually discerned, 1 *Cor.* 2. 6, 7, 9, 14. It is none of the foolishness of Preaching, whereby it pleased God to save them that believe, 1 *Cor.* 10.

10. 21. And though we have a better way revealed to us in the Goſpel, for the enjoyment of the Favour of God, and Holineſs it ſelf, and all Salvation, without any procuring Condition of Works, by the free Gift of God's Grace through Faith in Chriſt; yet it is very difficult to perſwade men out of a way that they are naturally addicted to, and that hath foreſtalled and captivated their Judgments, and is bred in their Bone, and therefore cannot eaſily be gotten out of the Fleſh. Moſt of thoſe that live under the hearing and profeſſion of the Goſpel, are not brought to hate Sin as Sin, and to love Godlineſs for itſelf, though they be convinced of the neceſſity of it to Salvation, and therefore they cannot love it heartily. The only means that they can take to bring themſelves to it, is to ſtir up themſelves to an Hypocritical Practice in their old natural way, that they may avoid Hell and get Heaven by their Works. And their own Conſciences witneſs, that the Zeal and Love that they have for God and Godlineſs, their Self-denial, Sorrow for Sin, ſtrictneſs of Life, are in a manner forced and extorted from them by ſlaviſh Fear and mercenary Hope; ſo that they are afraid, that if they ſhould truſt on Chriſt, for Salvation by Free-Grace without Works, the fire of their Zeal and Devotion would be quickly extinguiſhed, and they ſhould grow careleſs in Religion, and let looſe the Reins to their Luſts, and bring certain Damnation upon themſelves. This moveth them to account them the only *Boanerges* and powerful Preachers that preach little or none of the Doctrine of Free-Grace, but rather ſpend their Pains in rebuking Sin and urging

ging People to get Christ and his Salvation by their Works, and thundering Hell and Damnation against Sinners. It hath been farther observed, that some that have contended much for Salvation by Free-Grace, without any Condition of Works, have fallen into *Antinomian* Opinions and licentious Practices. The Experience of these things hath much prevailed with some learned and zealous men of late amongst our selves, to recede from the Doctrine of Justification by Faith, without Works, formerly professed unanimously, and strongly defended by the Protestants, against the Papists, as a principal Article of true Religion. They have perswaded themselves, that such a way of Justification is ineffectual, yea, destructive to Sanctification, and that the practice of sincere Obedience cannot be established against *Antinomian* Dotages and prevailing Lusts, except it be made the necessary Condition of our Justification, and so of our eternal Salvation. Therefore they conclude, that God hath certainly made sincere Obedience to be the Condition of our Salvation. And they have endeavoured to new-model the Protestant Doctrine, and to interpret the holy Scriptures in a way agreeable and subservient to this their only sure Foundation of Holiness.

But I hope to shew, that this their imagined sure Foundation of Holiness was never laid by the Holy God, but that it is rather an Errour in the Foundation, pernicious to the true Faith, and to Holiness of Life. I account it an Error especially to be abhorred and detested, because we are so prone to be seduced by it, and because it is an Error whereby Satan transforming himself into an

Angel

Angel of Light, and a Patron of Holineſs, hath greatly withſtood the Goſpel in the Apoſtles times, and ſtirred up men to perſecute it, out of zeal for the Law, and hath ſince prevailed to ſet up and maintain Popery, whereby the Myſtery of Iniquity worketh apace in theſe days, to corrupt the Purity of the Goſpel amongſt the Proteſtants, and to heal the deadly wound that was given to Popery by preaching the Doctrine of Juſtification by Faith without Works.

One thing aſſerted in the Direction againſt this fundamental Error, is, that it is a way of Salvation by the Works of the Law, and not by the Faith of Chriſt, as revealed in the Goſpel. Though the maintainers of it would have us believe, that it is the only way of the Goſpel, that ſo we may not doubt of its Power and Efficacy for our Juſtification, Sanctification, and our whole Salvation. Their Reaſons are, becauſe the Law, as a Covenant of Works, requireth us to do all its Commandments perfectly, that we may live; whereas they plead only for a milder Condition of ſincere doing, that we may live. And they plead not for doing of Duties, as obliged thereunto by the Authority of the Law given of God by *Moſes*, but only in obedience to the Commands of Chriſt in the Goſpel. Neither do *they* plead for Salvation by ſincere Obedience without Chriſt, but only by Chriſt, and through his Merit and Righteouſneſs; and they acknowledge, that both Salvation itſelf and ſincere Obedience, are given to them freely, by the Grace of Chriſt, ſo that all is of Grace. They acknowledge alſo, that their Salvation is by Faith, becauſe ſincere Obedience is wrought in them by believing the Goſpel, and is included in

he nature of that Faith, which is the entire Condition of our Salvation: And ſome call it the reſignating Act of Faith; but all theſe Reaſons are but a fallacious Vizard upon a legal way of Salvation, to make it look like pure Goſpel; as I ſhall evince by the following particulars.

Firſt, All that ſeek Salvation by the ſincere performance of good Works, as the procuring Condition, are condemned by the Apoſtle *Paul*, for ſeeking Righteouſneſs by the Works of the Law, and not by Faith, *Rom.* 9. 32. and for ſeeking to be juſtified by the Law, and falling from the Grace of Chriſt, *Gal.* 5. 4. This *one Aſſertion*, if it can be proved, is enough to pluck off the fallacious Vizard from the Condition of ſincere Obedience, and to make men abhor it as a damning legal Doctrine, that bereaveth its Followers of all Salvation by Chriſt. And the proof of it is not difficult to perſons that warily conſider a point of ſo great moment for their Salvation. The *Jews* and *Judaizing Chriſtians*, againſt whom the Apoſtle chiefly diſputeth in this whole Controverſie, did not profeſs any hope of being juſtified by perfect Obedience, according to the rigour of the Law, but only by ſuch Obedience as they accounted to be ſincere, and not hypocritical. And we have no cauſe to doubt, but that the Judaizing *Galatians* had learned by the Goſpel to diſtinguiſh ſincere Obedience from Hypocriſie. The Jewiſh Religion bound all that profeſſed it, to acknowledge themſelves to be Sinners, as appeareth by their anniverſary Humiliation at the day of atonement, and ſeveral other Rights of the Law, and many clear Teſtimonies in the Oracles of God,

God, that were committed to them, *Pſal.* 143. 2. *Prov.* 10. 9. *Eccleſ.* 7. 20. Yet they knew they were bound to turn to the Lord with all their Hearts, in Sincerity and Uprightneſs, and that God would accept of ſincere Obedience, for which Cauſe they might better put it for the Condition of the Law, than we can of the Goſpel, *Pſal.* 51. 6, 10. *Deut.* 6. 5. *Deut.* 30. 10. So that if the Apoſtle had diſputed againſt thoſe that held only perfect Obedience to be the Condition of Juſtification, he had contended with his own ſhadow. And they might as readily judge ſincere obedience to *be* the condition of Juſtification under the Law, as we can judge it to be the condition under the Goſpel. Neither doth the Apoſtle condemn them meerly for accounting ſincere Obedience to the Law as given by *Moſes*, to be the Condition of their Juſtification, but more generally for ſeeking Salvation by their own Works. And he alledgeth againſt them, That *Abraham*, who lived before the Law of *Moſes*, was not juſtified by any of his Works, though he did perform ſincere Obedience; and that *David*, who lived under the Law of *Moſes*, was not juſtified by his Works, though he performed ſincere Obedience, and was as much bound to obey the Law given by *Moſes*, as we are to obey any Commands of Chriſt in the Goſpel, *Rom.* 4. 2, 3, 5, 6. Neither doth he condemn them for ſeeking their Salvation only by Works, without reſpecting at all the Grace and Salvation that is by Chriſt; for the Judaizing *Galatians* were yet Profeſſors of the Grace and Salvation of Chriſt, though they thought Obedience to the Law a neceſſary Condition for the partaking of it, as alſo many other

Judaising Believers did: And doubtless they accounted themselves obliged thereunto, not only by the Authority of *Moses*, but of Christ also, whom they owned as their Lord and Saviour. And we may be sure it was no damning Error, to account *Moses*'s Law obliging at that time, for many thousands of the *Jews*, that were found Believers, held the Ceremonies of *Moses* to be in force at that time, and *Paul* was tender towards them in it, *Acts* 20. 20, 21. *Acts* 15. 5. And other *Jews* sought Justification not only by their sincere Works, but also by trusting on the Promise made to *Abraham*, and on their Priesthood and Sacrifices, which were Types of Christ. And the most legal *Pharisees* would thank God for their good Works, as proceeding from his Grace, *Luke* 18.11. And they could as well acknowledge their Salvation to be by Faith, as the Assertors of Salvation by sincere Obedience can in these days; for they accounted, that their sincere Obedience was wrought in them by believing the Word of God, which contained Gospel as well as legal Doctrin in it; and therefore that it must be included in the nature of Faith, if Faith were taken for the Condition of their whole Salvation. Let the Assertors of the Condition of sincere Obedience learn from hence, that they are building again that Judaism which the Apostle *Paul* destroyed, whereby the *Jews* stumbled at Christ, *Rom.* 9. 32. And the *Galatians* were in danger of falling from Christ and Grace, *Gal.* 5. 2, 4. And let them beware of falling under that Curse which he hath denounced on this very occasion, against any Man or Angel, that shall preach any other Gospel than that which he hath preached, *Gal.* 1. 8, 9.

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Secondly, The difference betwixt the Law and Goſpel doth not at all conſiſt in this, that the one requireth perfect doing, the other only ſincere doing; but in this, that the one requireth doing, the other no doing, but believing for Life and Salvation. Their terms are different not only in degree, but in their whole nature.

The Apoſtle *Paul* oppoſeth the Believing required in the Goſpel to all doing for Life, as the Condition proper to the Law, *Gal.* 3. 12. The Law is not of Faith, but the man that doth them ſhall live in them. *Rom.* 4. 5. *To him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for righteouſneſs.* If we ſeek Salvation by never ſo eaſie and mild a Condition of Works, we do thereby bring our ſelves under the Terms of the Law, and do become Debtors to fulfill the whole Law in perfection, though we intended to engage our ſelves only to fulfill it in part, *Gal.* 5. 3. for the Law is a compleat Declaration of the only Terms whereby God will judge all that are not brought to deſpair of procuring Salvation by any of their own Works, and to receive it as a *Gift* freely given to them by the *Grace of God in Chriſt*. So that all that ſeek Salvation right or wrong, knowingly or ignorantly, by any works, leſs or more, whether invented by their own Superſtition, or commanded of God in the Old or New Teſtament, ſhall at laſt ſtand or fall, according to thoſe Terms.

Thirdly, Sincere Obedience cannot be performed to all the Commands of Chriſt in the Goſpel, except it be alſo performed to the Moral Law, as given by *Moſes*, and as obliging us by that authority. Some Aſſertors of the Condition of Salvation

on by sincere Obedience to the Commands of Christ, would fain be free from the authority of the Law of *Moses*, because that justifieth none, but thundereth out a Curse against all those that seek Salvation by the Works of it, *Gal.* 3. 10, 11. But if they were at all justified by sincere Works, their respect to *Moses*'s Authority would not hinder their Success, for many that were good Christians accounted themselves bound to obey not only the moral but the ceremonial Law; and if they had sought Justification by any Works, they would have sought it by those *Acts* 20. 20, 21. They knew not of any Justification by sincere Works, as commanded only in the Gospel; yet if they had erred in any thing absolutely necessary to Salvation, the Apostles would not have tolerated their weakness. And whether they will or no, they must seek their Salvation by the Works of the moral Law, as given by *Moses*, or else they can never get it by sincere Obedience to the Commands of Christ, Christ never loved their new Condition so well, as to abolish the *Mosaical* Authority of the moral Law, for the establishment of it; he came not to destroy the Law and the Prophets, but to fulfill them in the Practice required by them, and hath declared, that those that break one of the least of these Commandments, and teach men so, *shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven*, *Mat.* 5. 17, 19. He commandeth us, to *do to men whatsoever we would they should do to us*, because *this is the Law and the Prophets*; which is sufficient to prove, that He would have us to account the Law authoritative to oblige us in this matter. He requireth

quireth his Diſciples to obſerve and do whatſoever the Scribes and Phariſees bid them, becauſe they ſate in *Moſes*'s Seat, *Mat.* 23. 23.

And to come to the point in hand, when Chriſt had occaſion to anſwer the Queſtions of thoſe that were guilty of the ſame Error that I am now dealing with, in ſeeking their Salvation by their own Works, He ſhewed them, that they muſt obey the Commands as they were already eſtabliſhed by the *Moſaical* Authority in the Scripture of the Old Teſtament. *What is written in the Law? how readeſt thou? This do, and thou ſhalt live,* Luke 10. 26. *If thou wilt enter into life, keep the Commandments,* which are, *Thou ſhalt do no Murder, Thou ſhalt not commit Adultery, &c.*

In like manner the Apoſtles of Chriſt urged the performance of moral Duties upon Believers, by the authority of the Law given by *Moſes.* The Apoſtle *Paul* exhorteth *to love one another,* becauſe He that loveth another hath fulfilled the Law, *Rom.* 13. 8. and to *honour* our *Father and Mother,* which is the firſt Commandment with Promiſe, *Epheſ.* 6. 2. The Apoſtle *John* exhorteth to love others as no new, but an old Commandment. The Apoſtle *James* exhorteth to *fulfill the royal law according to the Scripture, Thou ſhalt love thy Neighbour as thy ſelf,* and to keep all the Commands of the Law, one as well as another, becauſe He that ſaid, *Do not commit Adultery,* ſaid alſo *Do not kill, Jam.* 2. 8, 10, 11. Sound Proteſtants have accounted the denial of the Authority of the moral Law of *Moſes* to be an *Antinomian* Error; tho' our late Prevaricators againſt *Antinomianiſm* maintain this Error, yet they eſtabliſh a worſe Error of Juſtification by their ſincere Goſpel-works. I think the denomination

mination of the *Antinomians* arose from this Error. The Law of *Moses* had its Authority at first from Christ, for Christ was the Lord God of *Israel*, that ordained the Law by Angels on Mount *Sinai*, in the hand of *Moses* a Mediator for the *Israelites*, who were then his only Church, and with whom we believing Gentiles are now joyned, as fellow-Members of one and the same Body, *Eph.* 3. 6. And though Christ hath since abrogated some of the Commandments then given by *Moses*, concerning figurative Ceremonies and judicial Proceedings, yet he hath not anulled the obligative Authority of the moral Law, but hath left it in its full force, to oblige us in moral Duties, that are still to be practised; as, when some Acts of any Parliament are repealed, the Authority of the same Parliament remaineth inviolable in other Acts that are not repealed. I know they object, that the Ten Commandments of the Moral Law, the Ministration of Death, written and engraven on Stones, are also done away by Christ, 2 *Cor.* 3. 7. but this maketh altogether against their Conditional Covenant, for they are the ministration of Death, and done not as they commanded perfect Obedience, for even Christ himself commandeth us to be perfect, *Mat.* 5. 48. but as they were Conditions for procuring Life and avoiding Death, established by promise of Life to the Doers, and a Curse to the Breakers of them, *Gal.* 3. 10, 12. The Covenant made with *Israel* on Mount *Sinai*, is abolished by Christ the Mediator of the new Covenant, *Heb.* 8. 8, 9, 13. And the Ten Commandments bind us not as they were words of that Covenant, *Exod.* 34. 28. I mean, they bind us not as Conditions of that Covenant, except we seek

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to be juſtified by Works; for the Law, as a Covenant, doth ſtill ſtand in force enough to curſe thoſe that ſeek Salvation by their own Works, *Gal.* 3. 10. and if aboliſhed, it is only to thoſe that are in Chriſt by Faith, *Gal.* 2. 19, 20. & 15. 15. But the Ten Commandments bind us ſtill, as they were then given to a People that were at that time under the Covenant of Grace made with *Abraham*, to ſhew them what Duties are holy, juſt, and good, well pleaſing to God, and to be a Rule for their Converſation. The reſult of all is, that we muſt ſtill practiſe moral Duties, as commanded by *Moſes*, but we muſt not ſeek to be juſtified by our Practice. If we uſe them as a Rule of Life, not as Conditions of Juſtification, they can be no miniſtration of Death, or killing Letter unto us; their Perfection indeed maketh them to be harder Terms to procure Life by, but a better Rule to diſcover all Imperfections, and to guide us to that Perfection which we ſhould aim at. And it will be our Wiſdom not to part with the Authority of the Decalogue of *Moſes*, until our new Divines can furniſh us with another Syſtem of Morality as compleat as that, and as excellently compoſed and ordered by the Wiſdom of God, and more authentick than that is.

4*ly*, Thoſe that endeavour to procure Chriſt's Salvation by their ſincere Obedience to all the Commands of Chriſt, do act contrary to that way of Salvation by Chriſt's Free-grace, and Faith diſcovered in the Goſpel, though they own it in Profeſſion never ſo highly. They act contrary to the way of Salvation by Chriſt, for they would heal themſelves, and ſave themſelves from the Power and Pollution of Sin, and procure God's Favour

Favour by performing sincere Obedience before they are come to Christ the only Physician and Saviour. They lay their own Obedience lowest in the Foundation of their Salvation, and build the Enjoyment of Christ upon it, who ought to be the only Foundation. They would sanctifie themselves before they have a sure Interest in Christ, and going about to establish their own Righteousness, they do not submit themselves to the Righteousness of God in Christ, *Rom.* 10. 3,4. Sometimes they will call the Righteousness of Christ, their Legal Righteousness, that they may make room for an Evangelical Righteousness of their own Works, to be the immediate procuring cause of their Justification by Christ, whereas the Apostle *Paul* knew no Evangelical Righteousness, but that of Christ, which he calleth *the righteousness of faith without the law*, Rom. 3. 21, 22. *and not of the law*, Phil. 3. 9. Thus they make void Christ's Salvation, while they pretend to own it, and Christ profiteth them nothing, *Christ is become of none effect* to them, while they would *be justified by the Law*, Gal. 5. 2, 4. If we would be saved by Christ, we must own our selves dead, lost Sinners, that can have no Righteousness for Justification but his, no life or ability to do Good until God bring us to Union and Fellowship with him. They do also act contrary to Salvation by Grace, according to the true meaning of the Gospel. For we are not saved by Grace, as the supreme Cause of Salvation by the Intervention of Works given and accepted by Grace as the procuring Cause, in which sence we might be saved by Grace, though by a Covenant of Works. As a Servant that hath Monies given him by his Master

Maſter to purchaſe an Annuity of his Maſter at a low rate, may profeſs that he had an Annuity, given him freely, and yet that he hath purchaſed it and may claim it as a due Debt. But we are ſaved by Grace, as the immediate and complete cauſe of our whole Salvation, excluding procurement of our Salvation by the condition of Works and claiming it by any Law as a due Debt. The Scripture teacheth us, that there is a perfect Oppoſition and utter Irreconcileableneſs betwixt Salvation by Grace and Works: *If by grace, then it is no more of works, otherwiſe grace is no more grace; but if it be of works, then it is no more of grace, otherwiſe work is no more work*, Rom. 11. 6. So alſo there is an Oppoſition betwixt a *Reward reckoned of grace*, and *of debt*, Rom. 4. 4. Betwixt a Promiſe of Happineſs *by the law and by grace*, Rom. 4. 13. 16. God is ſo jealous of the Glory of his Free-grace, that he will not ſave us by any Works though of his own working in us, *leſt any man ſhould boaſt*, Epheſ. 2. 9. He knoweth that when he healeth Men by Phyſick or maintaineth them by the Labour of their hands, they are prone to attribute the Glory, rather to the means they uſe, than to his ſole Bounty and Goodneſs.

3*dly*, They do alſo act contrary to the way of Salvation by Faith: For, as I have ſhewed already, the Faith which is required for our Salvation in the Goſpel is to be underſtood in a ſenſe contrary to doing good Works, as a Condition to procure our Salvation, that ſo the true difference between the Terms of the Law and of the Goſpel may be maintain'd. Believing is oppoſed to all working for Salvation, and the Law of Works to the Law of Faith, *Rom.* 4. 5, & 3. 27.

Eph.

Eph. 2. 8, 9. Therefore we must not here consider Faith as a work of Righteousness as comprehending any works of Righteousness performed or done as a condition to procure a Right and Title to Christ, as the Hand whereby we work to earn him as our Bread and Drink, as our Wages, but only as the Hand whereby we receive Christ as freely given to us, or as the Mouth whereby we eat and drink it, as hath been proved. God giveth a sufficient Right to receive Christ and his Salvation, by the free Gospel Offer and Invitation, so that he leaveth nothing for our Faith to do, but to lay hold of him as a free-gift, that the Glory of our Salvation may not be ascribed at all to our Faith or Works, but only to this Free grace of God in Christ, *it is of faith that it may be by grace*, Rom. 4. 16.

5ly, Christ or his Apostles never taught a Gospel that requireth such a Condition of Works for Salvation as they plead for. The Texts of Scripture which they usually alledge for their Purpose, are either contrary to it, or widely distant from it, as they might learn from many *Protestant* Interpreters, if their Affection to a *Popish* Tenent had not blinded them. I shall instance briefly only in a few of those Texts, whereby you may have some light to judge of the true meaning of the rest, that Obedience of Faith mentioned by the Apostle *Paul* as the great Design of Gospel-preaching, *Rom.* 1. 5. is as contrary to their Condition of sincere Obedience for Salvation as the Law of Faith is to the Law of Works, *Rom.* 3. 23. It is an Obedience that consisteth in believing the Report of the Gospel, as the Apostle explaineth himself, *Rom.* 10. 16. They have not all

all obeyed the Gospel, for *Esaias* saith, *Lord, who hath believed our report.* Faith is said to be imputed for Righteousness, not because it is a work of Righteousness it self, but because we do by it renounce all Confidence in any righteous Works whatsoever, and trust on him that justifieth the Ungodly, as is clear by that very Text, which they usually pervert for their Purpose, *Rom.* 4. 5. They grosly pervert those Words of *Paul, Rom.* 2. 6. 7. *Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life*: Where they will have *Paul* to be declaring the Terms of the Gospel, when he is evidently declaring the Terms of the Law, to prove that both *Jews* and *Gentiles* are all under Sin, and that no Flesh can be justified by the Works of the Law, as appeareth by the tenour of his following Discourse, *Rom.* 3. 9. 10. They joyn evidently with the *Papists* against concurrent Judgment of the best *Protestant* Divines in the Interpretation of that Text, *James*, 2. 24. *Ye see then how that by works a man is justified, and not by faith only*: Where they will have *James* to deliver the Doctrine of Justification in more proper Expressions than the Apostle *Paul*, that teacheth Justification by Faith without Works, though *Paul* treateth on this Doctrine as his principal Subject, and *James* doth only speak of it occasionally, as a motive to the Practice of good Works, whereby we may easily judge which of their Expressions are to be taken for the most proper. *Protestants* have shewed sufficiently, that *James* speaketh not of a true saving Faith, but of such a dead Faith that Devils have; nor of Justification in a proper

sense, but of the Declaration and Manifestation of it by its Fruits. Besides, he speaks of Justification by Works as commanded in the Law given by *Moses*, as appeareth by his citing the Commandments of the Law, *v.* 8. 11. which our Contrivers of the new Divinity would have nothing to do with in their model of the Doctrine of Justification. Another Text alledged by them is, *Rev.* 22. 14. *Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the City.* But the Greek word, which is here translated *Right*, is translated *Power* or *Priviledge*, *Joh.* 1. 12. It signifieth here a rightful Possession of the Fruit of the Tree of Life, and not a meer Title to it: So this Text proveth no more than which the Protestants generally acknowledge, That good works are the way wherein we are to walk to the enjoyment and possession of the Glory of Christ, tho' a Title to Christ and his glorious Salvation be freely given us without any procuring Condition of Works. They account also that when the Happiness of Heaven is called a Reward, it must needs imply a procuring condition of Works, as *Rev.* 22. 12. *Matth.* 5. 12. But though it be called a Reward, because it is given after the doing of good Works, and because it recompenseth good Works, better than any ways on Earth can recompense the Labourer, yet it is a *reward of grace, not of debt*, Rom. 4. 4. *It is no proper wages, but a free gift*, Rom. 6. 23. *For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.*

Another thing asserted in the Direction is, That those that endeavour to perform this sincere Obedience,

dience, as the Condition to procure a Right and Title to Christ and his Salvation, shall never be able to perform sincerely any true Obedience by all such Endeavours. Though they labour earnestly, and pray fervently, fast frequently, and oblige themselves to Holiness by many Vows, and press themselves to the practice of it, by the most forcible Motives taken from the infinite Power Justice and Knowledge of God, the Equity, and Goodness of his Commands, the Salvation of Christ, Everlasting Happiness and Misery or any other motive improved by the most affectionate Meditation, yet they shall never attain to the end which they aim at in such an erroneous way. They may restrain their Corruptions, and bring themselves to many hypocritical slavish Performances, whereby they may be esteemed amongst Men as eminent Saints; but they shall not be able to mortifie one Corruption, or to perform one Duty in such an holy manner as God approveth. Yet here I censure only an Error, not the Life of the Persons that maintain it. I have heard that some preach Legally, and pray Evangelically; I doubt not but the Frame of their Heart and Lives is rather according to their Prayers than their Sermons. Tho' *Peter* complyed with *Judaism* in an outward act of Profession, yet he lived himself like a Christian, *Gal.* 2. 11, 14. I affirm only that no godly Person did or could attain to his Godliness in this erroneous way, and what a lamentable Disappoinment is this to those that have attempted to alter the *Protestant* Doctrine, and to pervert and confound Law and Gospel, and have bred much Contention in the Church, that they might secure the Practice of sincere Obedience

againſt *Antinomian* Errours, by making it the procuring Condition of their Salvation, when after all this ado, the Remedy is found to be as bad as the Diſeaſe, equally unſerviceable and deſtructive to that great end for which they deſigned it, and that it hath an *Antimonian* Effect and Operation contrary to the Power of Godlineſs. Much more might be ſaid for the Confutation of this novel Doctrine, but if this one thing be well proved it may be ſufficient to make the zealous Contrivers of it to be aſhamed of their Craft, and angry with themſelves, and ſorry that they have taken ſo much Pains and ſtretched their Wits to maintain ſuch an unprofitable unſanctifying Opinion. It will be ſufficient for the Proof of it, if I ſhew, that the practice of true holineſs cannot poſſibly be attain'd unto by ſeeking to be ſaved by the Works of the Law, becauſe I have already proved that this Doctrine of Salvation by ſincere Obedience, is according to the Terms of the Law, and not of the Goſpel. And hereby thoſe alſo may ſee their Errour that aſcribe Juſtification only to the Goſpel, and Sanctification to the Law. Yet becauſe thoſe Aſſertors of the Condition of ſincere Obedience, will hardly be perſwaded by what hath been ſaid, that it is the way of the Law of Works. I ſhall for their more full Conviction ſufficiently manifeſt, that it is of no other nature and operation than any other Doctrine that is proper to the Law, and hath no better Fruit, as I proceed to prove by the following Arguments, that holineſs cannot be attained by ſeeking it by the Law of Works, that ſo it may appear not worthy to be called Goſpel Doctrine.

Firſt, The way of Salvation by the Works of the

the Law is contrary and deſtructive to thoſe neceſſary means of an holy Practice, that have been laid down in the foregoing Directions, and manifeſtly proved out of the holy Scripture. I have made it appear, that a hearty Propenſity to an holy Practice cannot be attained without ſome good Perſwaſion of our Reconciliation with God by Juſtification, and of our everlaſting Happineſs, and of ſufficient ſtrength both to will and to perform our Duty; and that theſe, and all other Endowments neceſſary to the ſame end, are to be had only in Chriſt, by Union and Fellowſhip with him, and that Chriſt himſelf with all his Fulneſs is united to us by Faith, which is not a Condition to procure a Right or Title to Chriſt, but an Inſtrument whereby we receive him actually into our Hearts by truſting on him for all Salvation freely promiſed to us in the Goſpel. All theſe means of an holy Practice are things wherein our ſpiritual Life and Happineſs doth conſiſt, ſo that if we have them, everlaſting Life is begun in us already, and becauſe they are the neceſſary means of an holy Practice, therefore the beginning of everlaſting Life in us, muſt not be placed after ſuch a Practice, as the fruit and conſequent of it, but muſt go before it, as the Cauſe before the Effect. Now the Terms of the Law are directly contrary to this Method; they place the Practice of Holineſs before Life, and make it to be the means and procuring cauſe of Life, as *Moſes* deſcribeth them, *Rom.* 10. 5. *The man that doeth theſe things ſhall live by them.* By theſe Terms you are firſt to do the holy Duties commanded before you have any Intereſt in the Life promiſed, or any Right to lay hold of it as yours by Faith, and you muſt pra-

ctice Holiness without the forementioned means, or else you can never attain to them. Thus the true means are turned out of their Office, and instead of being Causes, they are made to be Effects and Fruits of an holy Practice. And it will be in vain ever to expect such Effects and Fruits; for Holiness it self with all its Effects must needs be destroyed when its necessary Causes are taken away. Therefore the Apostle *Paul* testifieth, that the *way of salvation by the works of the law maketh faith void, and promises of none effect. And frustrateth the grace of God, as if Christ died in vain, and maketh Christ to be of no profit and of none effect to us, as those that are fallen from grace*, Rom. 4. 14. *Gal.* 2. 21. & 5. 2, 4. Let us now examine the modern Doctrine of Salvation by the Condition of sincere Obedience to allthe Commands of Christ, and we shallquickly find it to be a chip of the same block, with the former legal way of Salvation in the same manner destructive to the means of Holiness, and to Holiness it self. It requireth of us the Performance of sincere Obedience before we have the means necessary to produce it, by making it antecedent to our Justification and Perswasion of eternal Happiness, and our actual Enjoyment of Union and Fellowship with Christ and of that new Nature, which is to be had only in him by Faith. It destroyeth the nature of that saving Faith whereby we actually receive and enjoy Christ and all his Benefits, and knocketh off our Hands from laying hold of Christ and his Salvation, by telling us still, as Christ told the Legal-worker after all his Labour, that yet we lack something, *Mat.* 19. 21. That it is Presumption to take him as our own until we have performed

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the Condition for our Right and Title to him, which is another kind of ſaving Faith, otherwiſe called ſincere Obedience. By this deviſed conditional Faith Satan keepeth many poor Souls at a bay poreing upon their own Hearts for many years together, to find whether they have performed the Condition, and whether they have as yet any Right to Chriſt for their Salvation, not daring to venture to take him as their own. It is a ſtrong Partition-wall that will certainly hinder the Soul from coming to Chriſt, until it be thrown down by the Knowledge of Salvation by grace, without any procuring Condition of Works. And though it be accounted but as the Payment of a Pepper-corn for a great Eſtate, yet it is enough to break the ableſt Man in the World, becauſe it debarreth him from laying hold of the only effectual means of Holineſs, whereby that Pepper-corn may be obtained.

2*dly*, Thoſe that ſeek Salvation by the Works of the Law, do therein act according to their natural State, they live and walk according to the Fleſh, or Old-man, not according to the New-ſtate by Chriſt living in them. I doubt not but ſeveral of them that live under the light of the Goſpel are Partakers of a new State in Chriſt, and do walk holily in it; but the beſt in this World have in them Fleſh as well as Spirit, and may act according to either State in ſome meaſure, and in this matter they do act only according to their carnal natural State. When the believing *Galatians* were ſeduced to a Legal way of Salvation, the Apoſtle *Paul* chargeth it upon them as their Folly, *that having begun in the ſpirit, they would now be made perfect in the fleſh*, Gal. 3. 3. And he reſembleth

ſembleth thoſe that deſire to be under the Law, to *Abraham*'s Son born of *Hagar* the Bondwoman, to ſhew that ſuch do walk as thoſe that *are born after the fleſh not after the ſpirit*, Gal. 4. 19, 23, 29. The Law was firſt given to *Adam* in his pure natural State to preſcribe Terms for his continuance in Happineſs which he then enjoyed, and ever ſince that time, the Fleſh or Natural-man is married to the Law, and the Law hath Dominion over a Man as long as he liveth, *i. e.* until he be dead to his fleſhly State by the Body of Chriſt, and married to him *that is riſen from the dead*, Rom. 7. 1, 4. We are not at all under the Law as a Covenant of Works according to our new State in Chriſt, as the Apoſtle teſtifieth, *Rom.* 6. 14. *Ye are not under the law, but under grace.* And *Gal.* 3. 18. *If ye be led by the ſpirit ye are not under the law.* From hence we may firmly conclude that none can poſſibly attain to true Godlineſs by acting according to Legal-terms, becauſe I have fully proved already, that it is impoſſible to be godly while we are in the fleſh or in a natural State, and that as far as we act according to it, we can do nothing but ſin. The Law is weak through the Fleſh, that it cannot bring us to fulfil its own Righteouſneſs, *Rom.* 8. 3, 4. It is married to a croſs piece of fleſh that is Enmity to it, and can never be ſubject to it, *Rom.* 8. 8. It ſueth the Natural-man for an old Debt of Obedience that he is utterly unable to pay, ſince the Fall and the Succeſs is according to the Proverb, *Sue a beggar and catch a louſe.* Neither do thoſe take a better Courſe that would bring themſelves to Holineſs by making ſincere Obedience to Chriſt's Commands, the Condition of their Salvation. Their way is the ſame for Subſtance

ſtance with that of the *Galatians* before mentioned, who would be made perfect in the Fleſh, not by perfect Obedience, but ſincere, as hath been ſhewed before. Their Endeavours to procure an Intereſt in Chriſt by their ſincere Obedience, do teſtifie againſt themſelves, that they do not act as People that are in Chriſt, but rather as People that judge themſelves to be without an Intereſt in Chriſt, and to be yet to ſeek for it. And ſincere Obedience is as impoſſible to be attained unto as perfect Obedience, if we act according to our dead natural State.

3*dly*, As the Law bereaveth of all ſtrengthning means, that are to be had by Faith in Chriſt, and findeth us without ſtrength in our natural State; ſo of it ſelf it affordeth us no Strength to fulfil its own Commandments. *If there had been a law given that could have given life, verily righteouſneſs ſhould have been by the law*, Gal. 3. 21. It doth not ſo much as promiſe us life until we have performed the Obedience required by it, *The man that doth theſe things ſhall live by them*, Rom. 6. 5. It is well called a *voice of words*, Heb. 12. 19. becauſe its high and big words are not acompanied with any enlivening Power; and the Doctrine of Life and Salvation by ſincere Obedience is not better natur'd or more bountiful to us: For it exacteth of us the Performance of the Condition, before it alloweth us any Life or Salvation by Chriſt. Can any Man rationally expect ſtrength to obey ſincerely, by following a Doctrine that doth not ſo much as promiſe it. The true Goſpel is of a more benign Nature, *For it promiſeth that God would pour out of his ſpirit upon all fleſh*, Acts 2. 17. *And will put his law in our mind, and write them in our hearts*, Heb.

Heb. 8. 10. And *will cauſe us to walk in his ſtatutes that we ſhall keep his judgments, and do them*, Ezeck. 36. 27. This word of God's Grace, that requireth not Holineſs of us as a Condition, but promiſeth it to us as a Free-gift, muſt needs be the only Doctrine *that is able to build us up, and to give us an inheritance amongſt them that are ſanctified*, Acts 20. 32. Seeing it pleaſeth God to bring us to Holineſs by believing a Doctrine we may reaſonably expect that God ſhould work upon us ſuitably to the nature of the Doctrine which we believe, that he ſhould give by a giving Doctrine, and exact by an exacting Doctrine.

4*thly*, The way of procuring Life and Happineſs by the condition of perfect or ſincere Works, is not a rational method for the Recovery of fallen Man, though it were good for the preſerving of Life before the Fall, it preſcribeth the immediate Practice of Holineſs to recover a Man dead in Sin. As if one ſhould ſay to the ſick of the Palſie, *Ariſe up and walk, and then you ſhall be whole and able to walk.* We ſometimes ſay jeſtingly to a Child that is fallen on the ground, *Come hither, and I will help thee up*; but if we ſhould ſay to one that is caſt on his Bed by a dead Palſie, we ſhould be guilty of mocking and cruel inſulting over the Afflicted. Thoſe that are humbled and made ſenſible of their original Sin and natural Deadneſs, know that they muſt firſt live by the Spirit, before they can act holily, *Gal.* 5. 25. They will enquire, *How ſhall we have ſtrength to perform the Duty required?* If you anſwer that they muſt truſt in God and Chriſt to help them, they may readily reply, They have no ſure Ground to truſt on God or Chriſt for any ſaving Grace, according to this Doctrine, before they

they have performed this Condition, at leaſt in a ſincere Reſolution of Obedience, and that they are as unable to bring their Hearts to ſuch a Reſolution, as a dead Man is to raiſe himſelf out of the Grave. Take another Inſtance, the method of the Doctrine of Works is, you muſt love God firſt, and then on that Condition he will love you again; whereas on the contrary, we love God becauſe he loved us firſt, 1 *Joh.* 4. 19. and if God ſuſpend his Love to us upon any condition, our Love to him will not be abſolute, but ſuſpended upon the ſame condition, and no way contrary to an actual hating of him.

5*thly*, The Law is ſo far from healing our ſinful Corruption, that it proveth rather an Occaſion of ſinful motions and actings in thoſe that ſeek Salvation by the Works of it. This cometh to paſs by reaſon of the Power of our natural Corruption, which is ſtirred up and rageth the more, when the holy and juſt Law of God is ſet in oppoſition againſt it, ſo that the fault is not in the Law, but in our own hearts. Thoſe that find not this by their own Experience ſhould believe the Apoſtle *Paul*, who teacheth it plainly, and that from his own Experience, *Rom.* 7. 5. *to the* 14. He affirmeth that there are motions of Sin by the Law in a fleſhly State, and that Sin taketh occaſion by the Commandment, *Thou ſhalt not covet*, wrought in him all manner of Concupiſcence, deceived him, ſlew him, became exceeding ſinful, and that without the Law he was alive and ſin dead, but when the Commandment came, Sin revived and he died. He ſheweth that the cauſe of this irreconcileable enmity and contrariety betwixt his ſinful Nature and the Law; *the law is ſpiritual, but I am carnal*

ſold

sold under sin. Take notice here that the Reason given by the Apostle that the Doctrine of Salvation by sincere Obedience will have the same event. Corrupt Nature is contrary to sincere Obedience as well as perfect, and if we make it the condition of our Salvation, Sin will take the same occasion by it to become exceeding sinful in its motions and actings. The Success of legal Doctrine upon the natural Man is according to the Proverb, *Reprove not a scorner left he hate thee,* Prov. 9. 8. Rebuking a mad Man is the way to enrage him, and such is the natural Man in spiritual things since he fell out of his right Mind by the Sin of *Adam.* We find by manifold Experience, that though Men be generally addicted to the Principle of Salvation by Works, yet multitudes of of them hate all strict Preachers and Professors of true Holiness, because they are a Torment to their Consciences. They endeavour to shelter themselves in Ignorance of the Law, accounting that the less they know, the less they shall answer for, and therefore they would not have right things propheſied unto them, *Is.* 30. 10. And they have prevailed generally in the World to darken the natural knowledge of moral Duties in such a Degree that there is a necessity of learning them by divine Revelation out of the Scriptures. We may find how prone Legal-writers are to corrupt the Sense of the Law, that they may leave starting holes for their Corruptions, by the corrupt Glosses of the Scribes and Pharisees from which Christ did vindicate it, *Matth.* 5. And as far as I have observed, none more endeavour to discover the Purity and Perfection of the Law, than those that seek Holiness and Salvation, without any Legal Con-

Condition by the meer Free grace of God in Chriſt. The Doctrine of Salvation by ſincere Obedience, is but a mincing of the Perfection required in the Law, and yet how is this Doctrine minced again and again until it be come ſo ſmall, that the Subſtance of all true Obedience is loſt, without any farther Practice of Holineſs. A willingneſs to be ſaved according to Chriſt's terms, or a Conſent that Chriſt ſhould be our Lord, or a Reſolution to obey his Commandments (which is little more than ignorant men truſt on, when they ſay that they hope God will ſave them, becauſe they have a good meaning, tho' they live in the neglect of all Religion) ſhall paſs with many for enough ſincere Obedience both to enter them into a State of Salvation, and to continue them in it, ſo that they ſhall never be accounted Breakers of the Goſpel-covenant while ſo much can be pretended. The moſt that is made neceſſary for Salvation, ſhall be only to endeavour to do what we can to obey Chriſt's Commands, tho' all that the moſt can do is nothing that is truly good. Thoſe that have a little more Zeal for their Salvation by Works, are prone to ſpend it in ſuperſtitious Obſervances, becauſe they ſuit better with their carnal Nature than the ſpiritual Commands of God and Chriſt. I doubt not but this hath been one occaſion of the prevailing of *Heatheniſh*, *Jewiſh*, and *Popiſh* Superſtitions in the World. We find by experience how *Popery* fell in ſeveral Nations in late years when the great Pillar of it, the Doctrine of Juſtification by Works, was overthrown by the *Proteſtant* Doctrine of Juſtification by Faith alone. If theſe Legal Zealots be forced by ſtrong Conviction to endeavour the Practice of ſpiritual Duties for the quieting of their

their guilty Conſciences, they may be brought to ſtrive and labour earneſtly, and even to macerate their Bodies with Faſting, that they may kill their Luſts, but ſtill their Luſts are alive and as ſtrong as ever they were, and do ſhew forth their Enmity againſt the Law of God by inward fretting, repining and grudging at it as a grievous Task-maſter tho' a ſlaviſh Fear reſtrain their groſs outward actings. And if once theſe Zealots be enlightned with the Knowledge of the Spiritual nature of the Law, to diſcern that God rejecteth all their ſlaviſh Service, and will not own it for ſincere Obedience, then they fall into Deſpair of their Salvation, becauſe they ſee they have failed in their higheſt attempts to perform the Condition, and then they can eaſily diſcover themſelves that their Hearts ſwell in Anger and manifeſt Hatred againſt the Law, yea, and againſt God and Chriſt for preſcribing ſuch hard Conditions of Salvation, which they cannot keep, and yet expect to be damned eternally for breaking of them. This filleth them with blaſphemous thoughts againſt God and Chriſt, and they can hardly refrain from blaſpheming with their tongues; and when they are brought to this horrible Condition, if God doth not in mercy diſcover to them the way of Salvation by Free-grace, through Faith alone, they will endeavour if they can to ſear their Conſciences paſt feeling of Sin, and fully to abandon all Religion, which have proved ſuch an unſufferable Torment to them, or if they cannot ſear their Conſciences, ſome of them are eaſily prevailed over by Satan, rather to murder themſelves than to live longer in the Hatred of God, the Spirit of Blaſphemy and continual horror of Conſcience. This is the peſtilent effect of Legal-

Legal-Doctrine upon a carnal heart, that doth but rouſe up and terribly enrage the ſleeping Lion, our ſinful Corruption inſtead of killing of it, as is too evident by the ſad Experience of many that have endeavoured with all their might to practice it, and by the Scripture that ſheweth a ſufficient cauſe why it cannot be otherwiſe. Therefore the Doctrine of Salvation by ſincere Obedience, that was invented againſt *Antinomianiſm*, may well be ranked amongſt the worſt *Antinomian* Errors. For my part I hate it with perfect Hatred and count it mine Enemy, as I have found it to be, and I have found by ſome good Experience the Truth of the Leſſon taught by the Apoſtle, that the way to be freed from the Maſtery and Dominion of Sin, *is not to be under the law, but under grace*, Rom. 6. 15.

6thly, The way of Salvation by works was blaſted by the Curſe denounced againſt the firſt *Adam*'s Sin, ſo that now it cannot work Life in us or Holineſs, but only Death: For the Law which requireth both ſincere and perfect Obedience to God in all things, was made known to *Adam* at his firſt Creation, as the means of continuing the happy Life that was then beſtowed upon him; and it would have been effectual for this end if he had not tranſgreſſed in the forbidden fruit, but when he had once brought himſelf and his Poſterity under the terrible Sentence, *Thou ſhalt ſurely die*, Gen. 2. 17. all that Knowledge of God or his Law that before wrought for continuance of Life, was turned by that curſing Sentence the contrary way to work for his death, even for the death of his Soul in ſin, as well as for the death of his Body, and therefore it quickly moved him to hide himſelf from God as an enemy. It was as if God ſhould ſay, *All the light and knowledge that thou haſt, ſhall not be able to continue*

nue thy life or restore it, but it shall rather tend to thy death. Therefore while we continue in our Natural state under the first *Adam*'s Guilt and Curse, the knowledge of the Law, yea, and all such knowledge of God and his Attributes as natural Men may attain to, must needs be in like manner accursed to us; and seeing Man did not use his natural Knowledge and Wisdom aright, God is resolved to revenge the abuse of it by giving us Salvation in a way contrary to it, that seemeth foolishness to the Natural man and wholly to abolish the way of living by any of our works, or by any Wisdom or Knowledge that the Natural-man can attain unto; for it is written, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Hath not God made foolish the wisdom of the world: For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe,* 1 Cor. 1. 19, 20, 21. Hence we may conclude, that no Truth known by the light of Nature can be an effectual Principle or Motive to work Holiness in us, and Gospel-principles and Motives are but abused, when they are applied to a Legal-way of Salvation.

7*thly*, The end which God aimed at in giving the Law by *Moses*, was not that any should ever attain to Holiness or Salvation by the condition of perfect or sincere Obedience to it, tho' if there had been any such way of Salvation at that time, it must have consisted in the Performance of that Law which was then given to the Church to be a Rule of Life as well as a Covenant. There was another Covenant made before that time with *Abraham*, *Isaac* and *Jacob*, a Covenant of Grace promising all Blessings freely through Christ, the promised Seed, by which only they were to be saved, and the Covenant

venant of the Law was added that they might ſee their ſinfulneſs and ſubjection to death and wrath, and the impoſſibility of attaining to life or holineſs by their works, and be forced to truſt on the free Promiſe only for all their Salvation, and that Sin might be reſtrained by the Spirit of Bondage, until the coming of that promiſed Seed Jeſus Chriſt, and the more plentiful pouring out of the ſanctifying Spirit by him. This the Apoſtle *Paul* ſheweth largely, *Gal.* 3.15 *to* 24. *Rom.* 5.20, 21. & *Rom.* 10.3,4. None of the *Iſraelites* under the Old Teſtament were ever ſaved by the *Sinai*-Covenant, neither did any of them ever attain to Holineſs by the terms of it. Some of them did indeed perform the Commandments of it ſincerely, tho' imperfectly, but thoſe were firſt juſtified and made Partakers of Life and Holineſs by virtue of that better Covenant made with *Abraham*, *Iſaac* and *Jacob*, which was the ſame in ſubſtance with the New-covenant or Teſtament, eſtabliſh'd by the Blood of Chriſt. Had it not been for that better Covenant, the *Sinai*-covenant would have proved to them an occaſion of no Happineſs, but only of ſin, Deſpair and Deſtruction. Of it ſelf it was only a killing Letter, the miniſtration of death and condemnation, and therefore it is now aboliſhed, 2 *Cor.* 3. 6, 8, 9, 11. We have cauſe to praiſe God for delivering his Church by the Blood of Chriſt from this Yoke of Bondage, and we have cauſe to abhor the Device of thoſe that would lay upon us a more grievous and terrible Yoke, by turning our very New-covenant into a Covenant of ſincere works, and leaving us no ſuch better Covenant as the *Iſraelites* had under their Yoke, to relieve us in our Extremity.

DIRECTION VII.

We are not to imagine that our hearts and lives muſt be changed from Sin to Holineſs in any meaſure, before we may ſafely venture to truſt on Chriſt for the ſure Enjoyment of himſelf and his Salvation.

EXPLICATION.

WE are naturally ſo prone to ground our Salvation upon our own works, that if we cannot make them procuring Conditions and Cauſes of our Salvation by Chriſt, yet we ſhall endeavour at leaſt to make them neceſſary Preparatives to fit us for receiving Chriſt and his Salvation by Faith. And Men are eaſily perſwaded that this is not at all contrary to Salvation by Free-grace, becauſe all that is hereby aſcribed to our works or good Qualifications, is only that they put us in a fit poſture to receive a Free gift. If we were to go to a Prince for a Free gift, good Manners and due Reverence would teach us to trim our ſelves firſt and to change our ſlovenly Clothes as *Joſeph* did when he came out of the Dungeon into the preſence of *Pharaoh*. It ſeemeth to be an impudent ſlighting and contemning the Juſtice and Holineſs of God and Chriſt, and an inſufferable affront and indignity offer'd to the divine Majeſty, when any dare preſume to approach into his Preſence in the naſty pickle of his Sins, covered all over with putrifying Sores not at all clo'ſd, bound up or cleanſed; much more when they endeavour to receive the

the moſt holy One into ſuch an abominable ſtinking Kennel, as a Sinners heart is before it be at all reformed. The Parable concerning the Man that was to be bound hand and foot and caſt into outer Darkneſs for coming to the Royal Wedding without a Wedding garment, ſeemeth to be intended as a Warning againſt all ſuch Preſumption, *Mat.* 22. 11, 13. Many that behold with terrour the abominable Filth of their own hearts are kept off from coming immediately to Chriſt by ſuch Imaginations which Satan ſtrongly maintaineth and increaſeth in them by his Suggeſtions, ſo that they can by no means be perſwaded out of them, until God teacheth them inwardly by the powerful Illumination of his Spirit; they delay the ſaving act of Faith, becauſe they account that they are not yet duly prepared and qualified for it. On the ſame Account many weak Believers delay coming to the Lord's Supper for many Years together, even as long as they live in this World, and would be as likely to delay their Baptiſm, if they had not been baptized in Infancy. Againſt all ſuch Imaginations I ſhall propoſe the following Conſiderations.

Firſt, This Error is pernicious to the Practice of Holineſs, and to our whole Salvation, in the ſame manner with that treated of in the foregoing Direction, and may be confuted by the ſame Arguments, which are there produced; whether Holineſs be made a procuring Condition of our Salvation through Chriſt, or only a Condition neceſſary to qualifie us for the Reception of Chriſt, we are equally brought under thoſe Legal terms of doing firſt the Duties required in the Law, that ſo we may live. Therefore we are equally bereaved of the Aſſiſtance of thoſe means of Holineſs menti-

oned in the foregoing Directions, as Union and Fellowſhip with Chriſt, and the Enjoyment of all his ſanctifying Endowments by Faith, which ſhould go before the Practice of Holineſs, that they may enable us for it, and we are equally left to labour in vain for Holineſs while we are in our curſed natural State, whereby our ſinful Corruption will be rather exaſperated than mortified, ſo that we ſhall never be duly prepared for the reception of Chriſt, as long as we live in the world. Thus while we endeavour to prepare our way to Chriſt by holy Qualifications, we do rather fill it with ſtumbling-blocks and deep pits, whereby our Souls are hindered from ever attaining to the Salvation of Chriſt.

2*dly*, Any the leaſt change of our hearts and lives from Sin to Holineſs before our receiving of Chriſt and his Salvation by Faith, is not at all neceſſary according to the Terms of the Goſpel, nor required by any one Syllable in the Word of God. Chriſt would have the vileſt Sinners come to him for Salvation immediately without delaying the time to prepare themſelves for him. When the wicked Jaylor enquired, what he muſt do to be ſaved, *Paul* directed him forthwith to believe on Chriſt, with a Promiſe that in ſo doing he ſhould be ſaved, and ſtraitway he and all his were baptized, *Acts* 16. 30, 33. *Paul* doth not tell him that he muſt reform his heart and life firſt, though he was in a very naſty pickle at that time, having but a little before faſtened *Paul* and *Silas* in the Stocks, and newly attempted an horrid wilful ſelf-murder. Thoſe three thouſand *Jews* that were converted by *Peter*'s Preaching, and added the ſame day to the Church by Baptiſm, *Acts* 2. 41. ſeemed to have as much need of ſome conſiderable time

time to prepare themſelves for receiving of Chriſt as others, becauſe they had but lately polluted themſelves with the Murder of Chriſt himſelf, *v.* 23. Chriſt commands his Servants to go out quickly into the Streets and Lanes of the City and to bring in to his Feaſt, the poor and the maimed, and the halt and the blind, yea to go out into the high ways and to compel them to come in, without allowing them to tarry away until they had cleanſed the ſores and ſhifted off their filthy rags and ſwarms of lice. Chriſt would have us to believe on him that juſtifieth the ungodly, and therefore he doth not require us to be godly before we believe, *Rom.* 4. 5. He came as a Phyſician for the Sick, and doth not expect that they ſhould recover their Health in the leaſt degree before they come to him, *Mat.* 9. 12. The vileſt Sinners are fitly prepared and qualified for this Deſign, which is to ſhew forth the exceeding riches of Grace, pardoning our ſins and ſaving us freely, *Eph.* 2. 5. 7. For this end the Law of *Moſes* entered, that the offence might abound, that ſo where *ſin abounded grace might much more abound*, Rom. 5. 20. He loved us in our moſt loathſom ſinful Pollution, ſo as to die for us, and much more will he love us in it, ſo as to receive us when we come to him for the purchaſed Salvation. He hath given full ſatisfaction to the Juſtice of God for ſinners, that they might have all Righteouſneſs, and Holineſs, and all Salvation only by Fellowſhip with him through Faith; therefore it is no affront to Chriſt, or ſlighting and contemning of the Juſtice and Holineſs of God to come to Chriſt, while we are polluted ſinners; but rather it is an affronting and contemning of the Saving-grace, Merit and Fulneſs of Chriſt,

if we endeavour to make our selves righteous and holy before we receive Christ himself, and all Righteousness and Holiness in him by Faith. Christ loathed not to touch a Leper, and condescended to wash the feet of his Disciples, and did not expect that they should be washed and perfumed before hand, as some great ones of the World are said to do, when they wash the feet of Poor-men in imitating of Christ.

Thirdly, Those that receive Christ with an unfeigned Faith, shall never want a wedding garment to adorn them in the sight of God. Faith it self is very precious in the sight of God and most holy, 2 *Pet.* 1. 1. *Jude* 20. God loveth it because it giveth the glory of our Salvation only to the Free-grace of God in Christ, *Rom.* 4. 16. and renounceth all dependance on any conditions that we can perform to procure a Right to Christ, or to make our selves acceptable to him. It containeth in it an hearty Love to Christ as Saviour, and an hungring and thirsting Appetite for his Salvation: and it is the Mouth whereby the Soul feedeth hungrily upon him. What Wedding garment can sinners bring with them more delightful than this to their bountiful God, whose great Design is to manifest the abundant riches of his glorious Grace and Bounty in this Wedding feast? The Father himself loveth them, because they love Christ, and believe that he came out from God, *Jo.* 16. 27. But yet we see that the Excellency of Faith lyeth in this that it accounteth not it self or any other work of ours, a sufficient Ornament to make us acceptable in the sight of God. It will not be our Wedding-garment it self, but it buyeth of Christ white raiment that we may be clothed, and that the shame

ſhame of our nakedneſs may not appear, *Rev.*3.18. Tho' it loveth and deſireth the Free-gift of Holineſs, yet it abandons all thoughts of practiſing Holineſs immediately before we come to Chriſt for an holy nature. It putteth on Chriſt himſelf, and in him all things that pertain to life and godlineſs. Thus every true Believer is clothed with the Sun, *Rev.* 12. 1. even with the Sun of Righteouſneſs the Lord Jeſus, who is pleaſed to be himſelf both our Wedding-garment and Feaſt, and all our ſpiritual and eternal Happineſs. For the more full Satisfaction and Conſolation of thoſe diſtreſſed Souls that lye under the terrible apprehenſions of their own ſinfulneſs and the wrath of God, and dare not venture to truſt ſtedfaſtly on Chriſt, for their Salvation, until they can find in themſelves ſome change from Sin to Holineſs. I ſhall mention particularly ſeveral of thoſe things that ſuch would find in themſelves, and I ſhall ſhew that if ſome of them be not partly comprehended in Faith it ſelf, they are fruits and conſequences of Faith, and therefore they cannot be rationally expected before we truſt on Chriſt for our Salvation.

Firſt, They think it neceſſary to repent before they believe on Chriſt for their Salvation, becauſe Repentance is abſolutely neceſſary to Salvation, *Luke* 13. 3. *Except ye repent ye ſhall all likewiſe periſh*; and Chriſt placeth the Duty of Repentance before Faith, *Mar.* 1.15. Repent and believe the Goſpel; but we are to know that Chriſt requireth Repentance firſt as the end to be aimed at, and Faith in the next place, as the only means of attaining to it; and tho' the end be firſt in intention, yet the means are firſt in Practice and Execution, tho' both be abſolutely neceſſary to Salvation. For what

is Repentance, but an hearty turning from ſin to God and his Service? and what way is there to turn to God, but through Chriſt? *who is the way, the truth and the life, without whom none cometh to the Father*, Joh. 14. 6. And what way is there of coming to Chriſt, but by Faith? therefore if we would turn to God in the right way, we muſt firſt come to Chriſt by Faith, and Faith muſt go before Repentance, as the great Inſtrument afforded us by the Grace of God for the effectual Performance of it. Repentance is indeed a Duty which ſinners owe naturally to God; but the great Queſtion is, how ſhall ſinners be able to perform it? This Queſtion is reſolved only by the Goſpel of Chriſt, *Repent and believe.* The way to repent is to begin with believing. Therefore the great Doctrine of *John* in his Baptiſm of Repentance was, That they *ſhould believe on him that ſhould come after him*, that is, on Chriſt Jeſus, *Acts* 19. 4.

2*dly* Regeneration alſo is neceſſary to Salvation, *Joh.* 3 3. and therefore many would find it wrought in themſelves, before they truſt on Chriſt for Salvation; but conſider what Regeneration is, It is a new begetting or creating us in Chriſt, 1 *Cor.* 4. 15. *Eph.* 2. 10. in whom we are Partakers of a divine nature far different from that which we received from the firſt *Adam.* Now Faith is the uniting Grace whereby Chriſt dwelleth in us, and we in him, as hath been ſhewed, and therefore it is the firſt Grace wrought in our Regeneration and the means of all the reſt; when you truly believe, you are regenerated and not till then. Thoſe that receive Chriſt by believing, and thoſe only are the Sons of God, *which are born not of blood, nor of the will of the fleſh, nor of the will of man, but of God* Joh. 1. 12, 13.

3*dly*,

3*dly*, They account it neceſſary to receive Chriſt as Lord and Law-giver by a ſincere Reſignation of themſelves to his Government, and a Reſolution to obey his Law, before they receive him as their Saviour. This is one principal Leſſon of the new Divinity, and ſuch a receiving Chriſt as Lord is made to be the great act of ſaving Faith, without which ſuch Faith as I have deſcribed, whereby we truſt on Chriſt for Salvation, is reckoned no better than groſs Preſumption. They teach that Chriſt will not beſtow his Salvation on thoſe that do not firſt yield their ſubjection to his Kingly Authority, but he calleth them his enemies, becauſe they would not that he ſhould reign over them, and requireth that they be brought and ſlain before him, *Luke* 19. 27. And I own it as a certain truth, that Chriſt will ſave none but thoſe that are brought to reſign up themſelves ſincerely to the Obedience of his royal Authority and Laws. But yet we muſt obſerve that they are not brought to this holy Reſignation, or to any ſincere purpoſe and reſolution of Obedience before they receive his Salvation, but rather by receiving it. Men that were never throughly ſenſible of their natural death in ſin, do eaſily bring themſelves to reſolve univerſal Obedience to God when they are on their Death-beds, or in any eminent danger, or when they would prepare themſelves for the Lords Supper, that ſo they may make their Peace with God, and truſt ſecurely on Chriſt for his Salvation, but all Reſolutions of that kind are vain and hypocritical, ſooner broken than made. Thoſe that know the Plague of their own hearts, do find that their mind is enmity unto the Law of God and Chriſt and cannot be ſubject unto it, *Rom.* 8. 7. and that they can as ſoon remove

a mountain as give up themselves sincerely to Obedience before they trust on Christ for his Salvation, and for the gift of a new heart, whereby they may be enabled both to will and to do any thing that is acceptable to God. We should have been sufficiently obliged to all obedient purposes, resolutions and resignations, if Christ had never come into the World to save us, but he knew that we could perform nothing holily, except he made us first Partakers of Salvation, and that we shall never obey him as Law-giver, until we receive him as Saviour. He is a saving Lord, trust on him first to save you from the guilt and power of sin and dominion of Satan, and to give you a new spiritual Disposition, then and not till then, the Love of Christ will constrain you to resign up your self heartily to live to him that died for you, 2 *Cor.* 5. 14. and you will be able to say with an unfeigned Resolution, *O Lord, truly I am thy servant, I am thy servant and the son of thy handmaid, thou hast loosed my bonds*, Psal. 116. 16.

4*thly*, It seemeth to them evident, that some good works are necessary before we can trust on Christ safely for the forgiveness of sins; because our Saviour teacheth us, that if we forgive not men their Trespasses, neither will our heavenly Father forgive our Trespasses, and directeth us to pray, *Forgive us our debts, as we forgive our debtors*, Mat. 6. 12, 15. Restitution also was to be made of things wrongfully gotten from others, before the Sacramental Atonement was made by the Trespass offering, *Lev.* 6. 5, 7. This is sufficient to prove, that forgiving others, and Restitution according to our ability, or at least a sincere desire and purpose so to do, are very closely joyned with the forgiveness of

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our ſins, and are very neceſſary to fit us for Prayer and for Sacramental Applications of pardoning Grace to our ſelves. A lively Faith cannot be without theſe Fruits, and therefore we cannot pray or partake of Sacraments in Faith without them, but yet if we ſtrive to do either of theſe before we truſt on Chriſt for our Pardon and Salvation, we ſhall do them ſlaviſhly and hypocritically, not in any holy acceptable manner. Our forgiving others will not be accompanied with any hearty Love to them as to our ſelves for the ſake of God; and our Reſtitution will be but a forced act, like *Pharaoh*'s letting the Children of *Iſrael* go, or like *Judas* reſtoring the thirty pieces of Silver being compelled thereunto by terror of Spirit, and when the terror that forced us is removed, we ſhall be as ready to recal our Forgiveneſs and to wrong others again, as *Pharaoh* was to bring the *Iſraelites* again into bondage after he had let them go, *Exod.* 14. 5. If you would forgive others heartily ſo as to love them again, you muſt firſt apprehend the love and mercy of God towards your ſelves by Faith in Chriſt, and then you will be able according to the Apoſtle's Inſtruction, *to be kind, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you*, Epheſ. 4. 32. The readineſs of *Zacchæus* to make Reſtitution, followed upon a diſcovery of Chriſt's love to him, and his joyful receiving Chriſt into his houſe, was fruit whereby he did evidence the Truth of that Faith that was already wrought in his heart.

5*thly*, I ſhall reckon up together ſeveral other Qualifications, that diſtreſſed Souls would find in themſelves, that they may be duly prepared to truſt on Chriſt for their Salvation, and when they have

laboured

laboured anxiouſly a long time and cannot get them, at laſt they lie down in ſorrowful Deſpondence, not daring to apply the Conſolations of the grace of God in Chriſt to their wounded Conſciences. Let perplexed Souls mark the particulars and obſerve whether the condition of their own Souls be reached in any of them, O thou afflicted, toſſed with tempeſts, and not comforted, what good Qualifications is it that thou wouldeſt have, that thou mayeſt be encouraged to lay hold on Chriſt for Salvation? It is likely thou wilt anſwer in the bitterneſs of thy Soul, O let me have firſt ſome love to God and Godlineſs in mine heart, and freedom from mine hateful heart-riſings againſt him and his Service. Let me have ſome good thoughts of God, his Juſtice, Mercy, Holineſs, that I may be able to juſtifie him tho' he damn me, and that I may not be filled with murmuring and helliſh Blaſphemies in my mind againſt him, let the raging of my luſts be abated, and the ſtinking kennel of my wicked heart a little cleanſed, let me have ſome holy reverential Fear of God, and not only a pannick tormenting horror. I would be more affected with the wrath of God, and not be of a ſlighting heedleſs Spirit. I would be more humbled for Sin, loath it and be aſhamed of it, and be ſorry for it with a godly Sorrow, not meerly becauſe of the Puniſhment, but becauſe it grieveth and vexeth the holy Spirit of God, I would be able to make a willing and ingenious Confeſſion of ſin, and to pour out my Soul to the Lord in lively affectionate Prayer for Forgiveneſs, and to praiſe and glorifie him heartily, and not to be like a liſeleſs ſtone in the duty of Prayer as I am. Are theſe the things thou deſireſt, O poor diſtreſſed Soul? The beſt Reply I can

make

make for thy ſpeedy comfort, is to inform thee, that the things are good but thy deſires are not well timed, it is unreaſonable for thee to expect theſe holy Qualifications whilſt thou art in thy natural State under the guilt of Sin and the apprehenſion of the Wrath of God, before thou haſt received the Atonement, and the new Spiritual Life that is by Chriſt through Faith in his Name, thou doſt but exaſperate thy Corruptions, and harden thy Heart, and make thy wounds to ſtink the more becauſe of thy fooliſhneſs; ſuch good Qualifications are included in the Nature of Faith, and for the moſt part they follow after it, ſo that they cannot poſſibly be obtained before thou truſteſt in Chriſt for thy Salvation, as I ſhall ſhew concerning them particularly in their Order. A love to the Salvation of God, and to the free Gift of Holineſs is included in the Nature of Faith, ſo that it cannot be hearty without it. Act Faith firſt with this kind of Love, and the Apprehenſion of God's Love to thy Soul will ſweetly allure and conſtrain thee to love God and his Service univerſally: We love him becauſe he loved us firſt, 1 *Joh.* 4. 19. We cannot be before-hand with God in love, and we muſt perceive it to make us love him, for if we look upon him as a God contrary to us that hateth us and will damn us, our own innate Self-love will breed hatred and heart-riſings againſt him, in ſpite of our Hearts, that love which is the end of the Law muſt flow from Faith unfeigned, 1 *Tim.* 1. 5. And if Hatred work in thee more than Love, how canſt thou expect good thoughts of God, or any other than blaſpheming, or at leaſt murmuring thoughts of him, in this condition, ill-will never ſpeaketh or thinketh

thinketh well. The first right holy Thoughts thou canst have of God are thoughts of his Grace and Mercy to thy Soul in Christ, which are included in the Grace of Faith. Get these thoughts first by believing in Christ, and they will breed in thee love to God, and all good thoughts of him, and free thee from blasphemous and murmuring Thoughts by degrees, *for love thinks no evil*, 1 Cor. 13. 9. Then wilt thou be able to account God just and merciful if he had damned thee and extended his Grace to others; and thou wilt be able to think well of his Holiness, and of his Decrees which many cannot endure to hear of. The way to get rid of thy raging Lusts is by Faith, that purifieth the Heart and worketh by Love, *Act.* 15. 9. *Gal.* 5. 6. The Soul must be brought to take pleasure in God and Christ by Faith, or else it will lust after fleshly and worldly Pleasures; and the more you strive against Lusts without Faith, the more they are stirred up, though you prevail so far as to restrain the fulfilling of them: beg a holy Fear of God, with fear of coming short of the promised Rest through unbelief, *Heb.* 4. 1. Such a Fear is an Ingredient of Faith, and it will breed in us a reverential, yea, a Child-like fear of God and his Goodness, *Heb.* 12. 28. *Hos.* 3. 5. We must have Grace whereby we may serve God with Reverence, *&c.* It is in the Margent we must have or hold fast Grace, and there is no other way to hold fast Grace but by Faith, and this will quickly calm all pannick and tormenting Horror. And if you would be free from carelessness and slightning the Wrath of God, your way is first to avoid dispairing by believing; for People grow careless by dispairing, and for their own quiet they will endeavour

endeavour to ſlight Evils which they have no hope to prevent, according to the Proverb, *Let us eat and drink for to morrow we ſhall die*, 1 Cor. 15. 32. True Humiliation for Sin is either a part or fruit of Faith, for on our believing we ſhall remember our own evil ways and doings that were not good, and ſhall loath our ſelves in our own ſight for all our Abominations, *Ezek.* 36. 31. We ſhall alſo then willingly renounce our own Righteouſneſs, and account it but dung, that we may win Chriſt by Faith, *Phil.* 3. 7, 8. But Beggars will make the moſt of all their natty Rags, till they be furniſhed with better Cloaths; and Cripples will not caſt away their Crutches until they have a better ſupport to lean on. Godly Sorrow for Sin is wrought in us by believing the pardoning Grace of God, as itis found by experience, that a Pardon from a Prince will ſometimes ſooner draw tears from a ſtubborn Malefactor than the fear of a Halter will; thus the ſinful Woman was brought to waſh Chriſt's Feet with her Tears, *Luke* 7. 37, 38. We are not like to be ſorry for grieving God with our Sins while we look upon him, as an enemy that will eaſe himſelf well enough of his burthen, and right himſelf upon us by our everlaſting deſtruction. The belief of God's pardoning and accepting Grace is a neceſſary means to bring us to an ingenuous Confeſſion of Sins. The People freely confeſſed their ſins when they were baptized of *John* in *Jordan for the remiſſion of ſins*, Mark 1. 4, 5. The Confeſſion of Deſpairers is forced, like the extorted Confeſſions and Cryings out of Malefactors upon the Rack. A Pardon ſooner openeth the Mouth to an ingenuous Confeſſion, than confeſs and be hanged, or confeſs and be damned;

damned; therefore if you would freely confeſs your ſins, believe firſt that God is faithful and juſt to forgive your ſins through Chriſt, 1 *Joh.* 1. 9. And if you would pray to God, or praiſe him with lively Affections, you muſt firſt believe that God will hear you, and give you what is beſt for you for Chriſt's ſake, *Joh.* 16. 23, 24. otherwiſe your praying will be only from the Teeth outward, for how ſhall you *call on him on whom you have not believed*, Rom. 10. 14. You muſt come firſt to Chriſt, the Altar by Faith, that by him you may offer the Sacrifice of Praiſe to God continually, *Heb.* 13. 10, 15.

Finally, to paſs from Particulars to the general Aſſertion laid down in the Direction, if you ask, What ſhall we do that we may work the Works of God, or get any ſaving Qualifications? I muſt direct you firſt to Faith, as the Work of Works, and the great ſaving Preparatory to all good Qualifications, by anſwering in our Saviour's words, *This is the Work of God, that ye believe in him whom he hath ſent*, Joh. 6. 28, 29.

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DIRECT. VIII.

Be ſure to ſeek for Holineſs of Heart, and Life only in its due order, where God hath placed it, after Union with Chriſt, Juſtification and the Gift of the Holy Ghoſt, and in that order ſeek it earneſtly by Faith, as a very neceſſary part of your Salvation.

EXPLICATION.

I Hope the Reader will obſerve warily in all theſe Directions, that the Holineſs aimed at as the great End in the whole Diſcourſe, conſiſteth not in the Grace or Act of Faith required peculiarly by the Goſpel, which though it be a ſaving Gift of Chriſt, yet is here conſidered rather as a means precedent to the Reception of Chriſt and all his Salvation, then a part of his Salvation received. But the Holineſs aimed at, conſiſteth in Conformity to the whole Moral Law, to which we are naturally obliged if there had never been any Goſpel, or any ſuch Duty as believing in Chriſt for Salvation.

Now in this Direction, three Things are contained that are very necessary to guide us to the attainment of this great End, and therefore worthy of our serious Consideration.

First, It is a Matter of high concern, to be acquainted with the due Place and Order, wherein God hath settled this holy Practice in the Mystery of our Salvation, and a great Point of Christian Wisdom to seek it only in that order; we know that God is the God of Order, and that his infinite Wisdom hath appeared in appointing the Order of his Creatures, which we are forced to observe for attainment of our ends in worldly things; so also in Spiritual things God hath made an everlasting Covenant, ordered in all things and sure, 2 *Sam.* 23. 5. the Benefits of it have an orderly dependence each upon other, as Links of the same golden Chain, though several of them, and a Title to them all are given to us at one and the same time; and I think enough hath been said already, to shew in what order God brings us to the Practice of the Moral Law, he maketh us first to be in Christ by Faith as Branches in the Vine, that we may bring forth much fruit, *Joh.* 15. 5. He first purgeth our Consciences from dead Works by Justification, that we may *serve the living God*, Heb. 9. 14. He maketh us first to *live in the Spirit*, and then to *walk in the Spirit*, Gal. 5. 25. This is the Order prescribed in the Gospel, which is the Power of God unto Salvation; though the Law prescribeth a quite contrary Method, that we should first perform its Commandements, that so we may be justified

juſtified and live, and thereby it proveth a killing Letter to us: Now mark well the great Advantages you have for the Attainment of Holineſs, by ſeeking it in a right Goſpel-Order, you will have the Advantage of the Love of God manifeſted toward you in forgiving your Sins, receiving you into Favour, and giving you the Spirit of Adoption, and the Hope of his Glory freely through Chriſt, to perſwade and conſtrain you by ſweet allurements to love God again that hath ſo dearly loved you, and to love others for his ſake, and to give up your ſelves to the Obedience of all his Commandments out of hearty love to him, you will alſo enjoy the Help of the Spirit of God to incline you powerfully unto Obedience, and to ſtrengthen you for the Performance of it againſt all your Corruptions, and the Temptations of Satan, ſo that you will have both Wind and Tide to forward your Voyage in the Practice of Holineſs; contrariwiſe if you ruſh upon the immediate performance of the Law, without taking Chriſt's Righteouſneſs and his Spirit in the way to it, you'll find both Wind Tide againſt you. Your guilty Conſcience and corrupt dead Natures ſhall certainly defeat and fruſtrate all your Enterprizes and Attempts to love God, and ſerve him in Love, and you will but ſtir up ſinful Luſts inſtead of ſtirring up your ſelves to true Obedience, or at beſt you will but attain to ſome ſlaviſh hypocritical Performances; Oh, that People would be perſwaded to conſider the due place of Holineſs in the Myſtery of Salvation, and to ſeek it only there where they have all the Advantage of Goſpel-Grace to find it. Many miſcarry in their zealous Enterprizes for

Godlineſs, and after they have ſpent much Labour in vain; God maketh a Breach upon them, even to their everlaſting Deſtruction, as he did upon *Uzzah* to a Temporal deſtruction, becauſe they ſought him not after a due order, 2 *Chron.* 26th 6. Uzziah —

Secondly, We are to look upon Holineſs as a very neceſſary part of that Salvation that is received by Faith in Chriſt; ſome are ſo drenched with a Covenant of Works, that they accuſe us for making good Works needleſs to Salvation, if we will not acknowledge them to be neceſſary either as Conditions to procure an Intereſt in Chriſt, or as Preparatives to fit us for the receiving of him by Faith; and others when they are taught by the Scriptures that we are ſaved by Faith, through Faith without Works, do begin to diſregard all Obedience to the Law, as not at all neceſſary to Salvation, and do account themſelves obliged to it only in point of Gratitude; if it be wholly neglected, they doubt not but Free-grace will ſave them harmleſs; yea, ſome are given up to ſuch ſtrong Antinomian Deluſions, that they account it a part of the Liberty from the Bondage of the Law purchaſed by the Blood of Chriſt, to make no Conſcience of breaking the Law in their Converſation: One cauſe of theſe Errors that are ſo contrary one to the other is, that many are prone to imagine nothing elſe to be meant by Salvation, but to be delivered from Hell, and in heavenly Happineſs and Glory; hence they conclude, that if good Works be a means of Glorification, and precedent to it, they muſt

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alſo be a precedent Means of our whole Salvation, and that if they be not a neceſſary Means of our whole Salvation, they are not at all neceſſary to Glorification. But though Salvation be often taken in Scripture by way of Eminency, for its perfection in the State of heavenly Glory, yet according to its full and proper Signification, we are to underſtand by it all that freedom from the Evil of our Natural corrupt State, and all thoſe holy and happy Enjoyments that we receive from Chriſt our Saviour, either in this World by Faith, or in the World to come by Glorification. Thus Juſtification, the Gift of the Spirit to dwell in us, the Priviledges of Adoption are parts of our Salvation which we partake of in this Life: Thus alſo the Conformity of our Hearts to the Law of God, and the Fruit of our Righteouſneſs with which we are filled by Jeſus Chriſt in this Life, are a neceſſary part of our Salvation; God ſaveth us from our ſinful uncleanneſs here by the waſhing of Regeneration and renewing of the Holy Ghoſt, as well as from Hell hereafter, *Ezek.* 36. 29. *Tit.* 3. 5. Chriſt was called Jeſus, *i. e.* A Saviour, becauſe he ſaved his People from their Sins, *Mat.* 1. 21. therefore it is part of our Salvation to deliver us from our Sins, which is begun in this Life by Juſtification and Sanctification, and perfected by Glorification in the Life to come. Can we rationally doubt whither it be any proper part of our Salvation by Chriſt to be quickned to live to God, when we were by nature dead in Treſpaſſes and Sins, and to have the Image of God in Holineſs and Righteouſneſs reſtored to us

which we lost by the Fall, and to be freed from a vile dishonourable Slavery to Satan and our own Lusts, and made the Servants of God, and to be honoured so highly as to walk by the Spirit, and bring forth the Fruits of the Spirit: And what is all this but holiness in Heart and Life? Conclude we then that Holiness in this Life is absolutely necessary to Salvation, not only as a Means to the end, but by a nobler kind of Necessity, as part of the end it self. Though we are not saved by good Works as procuring Causes, yet we are saved to good Works as fruits and effects of Saving grace, which God hath prepared *that we should walk in them*, Eph. 2. 10. It is indeed one part of our Salvation to be delivered from the Bondage of the Covenant of Works, but the end of this is, not that we may have liberty to sin (which is the worst of Slavery) but that we may fulfil the royal Law of Liberty, and that we may serve in newness of Spirit, and not in the oldness of the Letter, *Gal.* 5. 13, 14. *Rom.* 7. 6. Yea Holiness in this Life is such a part of our Salvation, as is a necessary Means to make us meet to be partakers of the Inheritance of the Saints in heavenly Light and Glory, *without Holiness we can never see God*, *Heb.* 12. 14. and are as unfit for the glorious Presence as Swine for the Presence-Chamber of an Earthly Prince. I confess some may be converted when they are so near the point of Death, that they may have little time to practice Holiness in this World, *but the Grace of the Spirit is active like fire*, Mat. 3. 11. And as soon as it is given it will immediately produce good inward

ward Workings of Love to God, and Chriſt, and his People, which will be ſufficient to manifeſt the righteous Judgment of God in ſaving them at the great Day, when he ſhall judge every Man according to his Work, though ſome poſſibly may not have ſo much Time to diſcover their inward Grace in any outward good Works, as the Thief upon the Croſs, *Luke* 23. 40. 43.

The third and laſt thing to be noted in this Direction, is that Holineſs of heart and life is to be ſought for earneſtly by Faith, as a very neceſſary part of our Salvation. Great multitudes of ignorant People that live under the Goſpel harden their hearts in ſin, and ruine their Souls for ever by truſting on Chriſt, for ſuch an imaginary Salvation as conſiſteth not at all in Holineſs, but only in Forgiveneſs of Sin and Deliverance from everlaſting Torments. They would be free from the Puniſhments due to Sin, but they love their Luſts ſo well that they hate Holineſs, and would not be ſaved from the Service of Sin. The way to oppoſe this pernicious Deluſion, is not to deny, as ſome do, That truſting on Chriſt for Salvation is a ſaving Act of Faith, but rather to ſhew that none do or can truſt on Chriſt for true Salvation, except they truſt on him for Holineſs, neither do they heartily deſire true Salvation, if they do not deſire to be made holy and righteous in their Hearts and Lives: if ever God and Chriſt, give you Salvation, Holineſs will be one part of it, if Chriſt waſh you not from the filth of your Sins, you *have no part in him*, Joh. 13. 8. What a ſtrange

kind of Salvation do they desire, that care not for Holiness? They would be saved and yet be altogether dead in Sin, Aliens from the Life of God, bereft of the Image of God, deformed by the Image of Satan, his Slaves and Vassals to their own filthy Lusts, utterly unmeet for the Enjoyment of God in Glory. Such a Salvation as that was never purchased by the Blood of Christ, and those that seek it, abuse the Grace of God in Christ, and turn it into Lasciviousness. They would be saved by Christ, and yet out of Christ in a fleshly state, whereas God doth free none from Condemnation, but those that are in Christ, that walk not after the Flesh, but after the Spirit; or else they would divide Christ, and take a part of his Salvation, and leave out the rest, but Christ is not divided, 1 *Cor.* 1. 13. They would have their Sins forgiven, not that they may walk with God, in Love in time to come, but that they may practice their Enmity against him, without any Fear of Punishment; but let them not be deceived, God is not mocked, they understand not what true Salvation is, neither were they ever yet throughly sensible of their lost Estate, and of the great evil of Sin, and that which they trust on Christ for, is but an Imagination of their own Brains, and therefore their Trusting is gross Presumption. True Gospel Faith maketh us to come to Christ with a thirsty Appetite, that we may drink of living Water, even of his sanctifying Spirit, *John* 7. 37, 38. And to cry out earnestly to save us not only from Hell, but from Sin; saying, *Teach us to do thy will, thy Spirit is good,* Psal. 143. 10. *Turn thou me, and I shall be turned*

ed, Jer. 31. 18. *Create in me a clean heart, O God, and renew a right ſpirit within me*, Pſal. 51, 10. This is the way whereby the Doctrine of Salvation by Grace, doth neceſſitate us to Holineſs of Life, by conſtraining us to ſeek for it by Faith in Chriſt, as a ſubſtantial part of that Salvation, which is freely given to us through Chriſt.

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DIRECT. IX.

We muſt firſt receive the Comforts of the Goſpel, that we may be able to perform ſincerely the Duties of the Law.

EXPLICATION.

SInce Man fell from Obedience to God, which he was enabled and engaged to perform by the Comforts of his firſt happy ſtate in Paradiſe, God might have juſtly refuſed ever to give Man again any Comforts before-hand to encourage him to his Duty; that the way to Holineſs being hedged up againſt him with the Thorns and Briars of Fear, Grief and Deſpair, he might never be able to eſcape the Sentence of Death, which was denounced againſt his firſt Tranſgreſſion. This Juſtice of God is manifeſt in the Method of the Legal Covenant, wherein God promiſeth us no Life, Comfort or Happineſs until we have throughly performed his Law, and may be ſeen in the Mount *Sinai* Promulgation explicated *Levit.* 26. throughout, and we are by Nature ſo ſtrongly addicted to this Legal Method of Salvation, that it is a hard matter to diſſwade thoſe that live under the Light of the Goſpel, from placing

eing the Duties of the Law before the Comforts of the Gospel; if they cannot make Salvation it self, yet they will be sure to make all the Comforts of it to depend upon their own Works. They think it as unreasonable to expect Comfort before Duty, as Wages before Work, or the Fruits of the Earth before the Husband Man's Labour, 2 *Tim.* 2. 6. They account the only effectual way to secure the Obedience we owe to the Law of God, is to ground all our Comforts on the Performance of it, and that the contrary Doctrine strengthens the Hands of the Wicked by prophesying Peace to them where there is no Peace, *Ezek.* 13. 16, 22. And openeth the Flood-gates to all Licentiousnes, therefore some Preachers will advise Men not to be sollicitous and hasty of getting of Comfort, but that they should rather exercise themselves diligently in the Performance of their Duty, and they tell them that in so doing, their Condition will be safe and happy at last, though they never enjoy any Comfort of their Salvation, as long as they live in this World.

That you may rightly understand what I have asserted in the Direction against such vulgar Errors, take notice, That I do not make the only place of Gospel-comfort to be before the Duties of the Law, I acknowledge that God comforteth his People on every side, *Psal.* 71. 21. both before and after the Performance of their Duty, and that the greatest Consolations do follow after Duty, yet some Comforts God giveth to his People before hand, as Advance-money to furnish them for his Service, though most of the

the Pay comes in afterward. Neither do I hereby ſpeak any Peace to thoſe that continue in their ſinful natural ſtate, for the Comforts that I ſpeak of cannot be received without rejecting thoſe falſe Confidences, whereby natural Men harden themſelves in Sin, and without that effectual working of the Spirit, whereby we are made good Trees that we may bring forth good Fruit. Though they are given before the ſincere Practice of the Law, yet they are not given to us in our corrupt, ſinful Nature, but in and with the new, holy Nature, which immediately produceth a holy Practice, though it muſt neceſſarily go before, as the Cauſe before the Effect, and they are no other than Comforts of thoſe ſpiritual Benefits by which our new Eſtate and Nature is produced, and of which it is conſtituted and made up, as the Comforts of Redemption, Juſtification, Adoption, the Gift of the Spirit, and the like. Neither do I intend here any Tranſport or Raviſhment of Joy and Delight, but only ſuch manner of Comfort as rationally ſtrengthens in ſome meaſure againſt the Oppreſſion of Fear, Grief and Deſpair which we are liable unto, by reaſon of our natural Sinfulneſs and Miſery.

This Explanation of the Senſe of my Aſſertion, is ſufficient to anſwer ſome common Objections againſt it, and I hope the Truth of it will be fully evidenced by the following Arguments.

Firſt, This Truth is a clear Conſectary from thoſe Principles of Holineſs that have been already confirmed. I have ſhewed that we muſt have a good Perſwaſion of our Reconciliation with

with God, and of our Happineſs in Heaven, and of our ſufficient Strength both to will and to do that which is acceptable to God through Jeſus Chriſt, that we may be rationally inclined and bent to the Practice of Holineſs, and that theſe Endowments muſt be had, by receiving of Chriſt himſelf, with his Spirit and all his Fulneſs, by truſting on him for all his Salvation as he is freely promiſed to us in the Goſpel; and that by this Faith we do as really receive Chriſt, as our Food by eating and drinking. Now let right Reaſon judge, can we be perſwaded of the Love of God, of our everlaſting Happineſs, and our Strength to ſerve God, and yet be without any Comforts: Can the glad Tidings of the Goſpel of Peace be believed, and Chriſt and his Spirit actually believed into the Heart, without any Relief to the Soul from oppreſſing Fear, Grief, Deſpair? Can the Salvation of Chriſt be comfortleſs, or the Bread and Water of Life, without any ſweet Reliſh to thoſe that feed on him with hungring and thirſting Appetites; God will not give ſuch Benefits as theſe to thoſe that do not deſire and eſteem them above the World, and certainly the very receiving of them will be comfortable to ſuch, except they receive them blindfold, which they cannot do, when the very giving and beſtowing of them openeth the Eyes of a Sinner, and turns him from Darkneſs to Light, whereby he doth, at leaſt in ſome meaſure, ſee and perceive Spiritually the things that concern his preſent and future Peace, and reap ſome encouraging and ſtrengthning Comfort thereby to the Practice of Holineſs.

Secondly,

Secondly, Peace, Joy, Hope, are recommended to us in Scripture, as the Spring of other holy Duties, and Fear and oppreſſing Grief forbidden, as Hinderances to true Religion, *The peace of God keepeth our hearts and minds through Chriſt Jeſus*, Phil. 4. 7. *Be ye not ſorry for the joy of the Lord is your ſtrength*, Nehem. 8. 10. *Every man that hath this hope in him, puriſieth himſelf, even as he is pure*, 1 John 3. 3. *Fear hath torment, he that feareth is not made perfect in Love*, 1 John 4. 18. This is the Reaſon why the Apoſtle doubleth his Exhortation, to *rejoyce in the Lord always*, as a Duty of exceeding weight and neceſſity, *Phil.* 4. 4. What are ſuch Duties but Comfort it ſelf, and can we think that theſe Duties are neceſſary to our continuance in an holy Practice, and yet not to the beginning of it where the Work is moſt difficult and Encouragement moſt needful? Therefore we muſt make haſte in the firſt place to get a comfortable Frame of Spirit, if we would make haſte and not delay to keep Gods holy Commandments.

Thirdly, The uſual Method of Goſpel-Doctrine as it is delivered to us in the holy Scriptures, is firſt to comfort our Hearts, and thereby to eſtabliſh us in every good Word and Work, 2 *Theſſ.* 2. 17. And it appears how clearly this method is adjuſted in ſeveral Epiſtles written by the Apoſtles, wherein they firſt acquaint the Churches with the rich Grace of God towards them in Chriſt, and the ſpiritual Bleſſings which they are made Partakers of, for their ſtrong Conſolation

Conſolation, and then they exhort them to an holy Converſation anſwerable to ſuch Priviledges, and it is not only the Method of whole Epiſtles, but of many particular Exhortations to Duty, wherein the comfortable Benefits of the Grace of God in Chriſt, are made uſe of as Arguments and Motives to ſtir up the Saints to a holy Practice; which comfortable Benefits muſt be firſt believed, and the Comfort of them applyed to our own Souls, or elſe they will not be forcible to engage us to the Practice for which they are intended. To give you a few Inſtances out of a Multitude that might be alledged, we are exhorted to practice holy Duties, becauſe *we are dead to ſin, and alive to God through Jeſus Chriſt our Lord*, Rom. 6. 11. And becauſe *ſin ſhall not have dominion over us, for we are not under the law but under grace*, Rom. 6. 14. *Becauſe we are not in the fleſh, but in the ſpirit, and God will quicken our mortal bodies by his ſpirit dwelling in us*, Rom. 8. 9. 11, 12. Becauſe *our bodies are the members of Chriſt and the temples of the Holy Ghoſt*, 1 Cor. 6. 15, 19. Becauſe God *hath made him ſin for us, who knew no ſin, that we might be the righteouſneſs of God in him*, 2 Cor. 5. 20, 21. And hath *promiſed that he will dwell in us, and walk in us, and be to us a Father, and we ſhall be to him ſons and daughters*, 2 Cor. 7. 1. Becauſe God *hath forgiven us for Chriſt's ſake, and accounteth us his dear children, and Chriſt hath loved us and given himſelf for us, and we that were ſometimes darkned are now lightened in the Lord*, Epheſ. 4. 32. & 5. 1, 2, 8. Becauſe we *are riſen with Chriſt, and when Chriſt who is our Life ſhall appear, then*

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we shall also appear with him in glory, Col. 3. 1. 4. Because God hath said, *I will never leave thee, nor forsake thee*, Heb. 13. 5. Because of *the many promises* made to us, 2 *Cor.* 7. 1. Search the Scriptures and you may with delight see that is this the Vein that runneth through Gospel Exhortations, and you may find the like Vein of Comfort running through the Prophetical Exhortations in the Old Testament.

Some may object that the Apostles used this Method in their Writings to Saints, that had practised Holiness already, that so they might continue and increase therein. But to that I may easily reply, If it be a Method needful for grown Saints, much more then for Beginners that find the Work of Obedience most difficult, and have most need of strong Consolation; and I hope to shew how we may be able to lay hold of these Consolations by Faith in the very first Beginning of a holy Life. Besides the Gospel proposeth Peace and Comfort freely to those that are not yet brought to Holiness, yet if they have Hearts to receive it, they may be converted from Sin to Righteousness. When the Apostles entred into an House, they were first to say, *Peace be to this house*, Luke 10. 5. At their very first Preaching to Sinners, they acquainted them with the glad Tidings of Salvation by Christ, for every one that would receive it as a Free-gift by Faith, *Acts* 3. 26. & 13. 26, 32, 38. & 16. 30, 31. They assured them if they would but trust heartily on Christ for all his Salvation, they should have it although they were at present the chief of Sinners

Sinners which was Comfort ſufficient for all that duly eſteem Spiritual Comfort, hungring and thirſting after it. And this is a Method agreeable to the Deſign of the Goſpel, which is to advance the Riches of the Grace of God in all our Spiritual Enjoyments, God will give us his Conſolations before our good Works as well as after them, that *we may know that he giveth us everlaſting conſolation and good hope through grace*, and not through the Procurement of our Works. 2 *Theſſ.* 2. 16.

Fourthly, The Nature of the Duties of the Law requireth a comfortable ſtate of the Soul for the Performance of them. I have before proved ſufficiently, that they require a Perſwaſion of our Reconciliation with God, and of our future Happineſs, and Strength, whereby we may be able to walk in holy Obedience; *Joſhuah* muſt be ſtrong and very couragious, that he might obſerve to do according to the Law that *Moſes* the Servant of the Lord commanded him, *Joſh.* 1. 7. I ſhall inſtance briefly in the Comforts, without which ſeveral great Duties cannot be ſincerely performed. Can we love God and delight in him above all, while we look upon him as our everlaſting Enemy, and apprehend no Love and Mercy in him towards us, that may render him a ſuitable Good for us, and lovely in our Eyes? What doleful Melody will the Heart make in the Duty of Praiſe, if we account that all thoſe Perfections, for which we praiſe him, will rather aggravate our Miſery, than make us

happy? What a heartless Work will it be to pray to him, and to offer up our selves to his Service, if we have no comfortable Hope that he will accept us? Is it possible for us to free our selves from carking Cares, by casting our Care upon the Lord, if we do not apprehend that he careth for us? Can we be patient in Affliction with Chearfulness, and under Persecutions, except *we have peace with God, and rejoyce in the hope of the glory of God*, Rom. 5. 1, 2, 3. What Reason can perswade us to submit willingly according to our Duty, to the Stroak of present Death, if God be pleased to lay it upon us, when we have no Comforts to relieve us against the horrible Fear of intollerable Torments in Hell for ever.

If we should be called to suffer Martyrdom for the *Protestant* Religion, as our Ancestors in this Nation have done, we should find it necessary to abandon the late upstart Notions that have been bred in a time of Ease, and to embrace the comfortable Doctrine of former *Protestants*, which through the Grace of God made so many couragious and joyful Martyrs.

Fifthly, The state of those that are to be brought from Sin to Godliness, requires necessarily, that after they be convinced of the Vanity of their former false Confidences, and of their Deadness in Original-sin, and Subjection to the Wrath of God, they should have a Supply of new Gospel Comforts afforded to encourage their fainting Souls to holy Practices.

How

How little do many Phyſicians of Souls conſider the Condition of their unconverted Patients, that are altogether without Spiritual Life and Strength, and are or muſt be convinced. He that preſcribeth bodily Exerciſe to a Man lying Bed-ridden under a dead Palſie, before any effectual means be uſed to ſtrengthen him, deſerveth the name of a mercileſs inſuleing Tormentor, rather than of a wiſe and tender-hearted Phyſician. How unreaſonable is it to preſcribe the immediate Practice of Love to God, and univerſal Obedience to him out of Love, as the means of Cure; for thoſe that ſee nothing but Wrath and Enmity in God towards them in their preſent Condition, what is it but to require a Man to work without Strength, promiſing him that he ſhall have Strength when his Work is done; for Comfort and Fortitude is ſo called, becauſe it comforteth and ſtrengtheneth. True it is, That the Law which is the Miniſtration of Condemnation, obligeth them to Obedience; but our merciful God expecteth no ſincere Performance of his Law, from ſuch impotent miſerable Wretches in order to their Salvation by Chriſt, till he hath firſt delivered them in ſome meaſure from thoſe Diſcomforts, ſlaviſh Fears and Deſpondencies, that hold them captive under the Law of Sin and Death. We may require a ſtrong healthy Perſon, firſt to work and then to expect Meat, Drink and Wages, but a fainting, famiſhed Perſon, muſt firſt have Food, or a reviving Cordial to ſtrengthen his Heart before he can work.

Sixthly, Both Scripture and Experience ſhew, That this is the Method whereby God bringeth his People from Sin to Holineſs, though ſome of them are brought under Terrours for a while, that Sin may be the more imbittered, and the Salvation of Chriſt rendred more precious and acceptable to them, yet ſuch are again delivered from their Terrors by the Comfort of God's Salvation, that they may be fitted for Holineſs; and generally a holy Life beginneth with Comfort, and is maintained by it. God gave to *Adam* at his firſt Creation the Comfort of his Love and Favour, and the Happineſs of Paradiſe to encourage him to Obedience, and when he had left thoſe Comforts by the Fall, he was no longer able to obey until he was reſtored by new Comfort of the promiſed Seed. Chriſt the Second *Adam* ſet *God always before his face*, and he knew that becauſe *God was at his right hand, he ſhould not be moved, therefore his heart was glad, and his glory rejoyced*, Pſal. 16. 8, 9. This made him willing to bear his Agony and bloody Sweat, and to *be obedient unto Death, even the death of the Croſs*. God drew the *Iſraelites* to Obedience with the Cords of a Man, with the Bonds of Love, by taking off the Yoke on their Jaws, and laying Meat before them, *Hoſ.* 11. 4. *David* telleth us for our Inſtruction, how he was brought to an holy Converſation, *Thy loving kindneſs is before mine eyes, and I have walked in thy truth*, Pſal. 26. 3. *Lord, I have hoped for thy ſalvation, and done thy*

thy Commandements, Pſal. 119. 166. We have ſeveral Examples in the New Teſtament of the Joy that Sinners had in the firſt receiving of Chriſt, *Acts* 2. 41. And when the Goſpel firſt came to the *Theſſalonians*, *they received the Word in much affliction with joy in the Holy Ghoſt*, 1 Theſſ. 1. 4, 5. When the Gentiles heard the Word of God they were glad, and as many *as were ordained to eternal Life believed*. The Apoſtle *Paul* was conſtrained by the Love of Chriſt to give up himſelf to live to Chriſt, 2 *Cor.* 4. 14, 15. I dare appeal to the Experience of any that obey God out of hearty Love, let them examine themſelves, and conſider whither they were brought to give up themſelves to ſerve God in love, without comfortable apprehenſions of the Love of God towards them, I dare ſay there are no ſuch Prodigies in the new Birth.

Seventhly, What comfortleſs Religion do thoſe make that allow People no comfort before hand to ſtrengthen them for holy Performances that are very croſs, diſpleaſing and grievous to their natural Inclinations, as the plucking out of a right Eye, cutting off of a right Hand, but would have them firſt to do ſuch things with love and delight under all their preſent Fears, Deſpondencies, and corrupt Inclinations, and to hope that by doing the Work throughly and ſincerely they ſhall at laſt attain to a more comfortable State. All true ſpiritual Comfort as well as Salvation is indeed quite baniſhed out of the World if it be ſuſpended upon the Condition of our good

Works, which hath already appeared to be the Condition of the Law that worketh no Comfort but Wrath, *Rom.* 4. 15. This makes the ways of Godlineſs odious to many, they think they ſhall never enjoy a pleaſant hour in this World, if they walk in them, and they had rather comfort themſelves with ſinful Pleaſures then have no Comfort at all. Others labour a while in ſuch a comfortleſs Religion with inward fretting and repining at the Bondage of it, and at laſt grow weary and throw of all Religion, becauſe they know none better. They that bind ſuch heavy burthens upon Men and grievous to be born will plead, that they are not to be blamed becauſe they do but preach the Goſpel of God and Chriſt, whereas indeed they preach a Goſpel of Man's own forging contrary to the nature of the true Goſpel of Chriſt, which is glad tidings of great joy to all People, *Luk.* 2. 10. An uncomfortable Goſpel cannot proceed from God the Father, who is *the Father of Mercies and the God of all Comfort*, 2 Cor. 1. 3. *Nor from Chriſt who is the Conſolation of Iſrael*, Luk. 2. 25. nor from the *Spirit* who is the *Comforter*, Joh. 14. 16, 17. God *meeteth him that rejoyceth and worketh Righteouſneſs*, Iſa. 64. 5. He will be ſerved with gladneſs and ſinging, as he ſhewed by the Type of variety of Muſick, and great numbers of Muſicians in the Temple, Chriſt ſpeaks to us by his Goſpel, that his joy may abide in us, and that our joy may be full, *Joh.* 15. 11. No ſorrow is approved of by God, except Godly ſorrow which can never be in us without ſome comfort of the Love of God towards

wards us. They that are offended at the Uncomfortableneſs of a Religious Life, never yet knew the true way of Religion, elſe they would find that the *ways of Wiſdom are ways of pleaſantneſs, and all her Paths peace,* Prov 3. 17.

DIRECT. X.

That we may be prepared by the Comforts of the Gospel to perform sincerely the Duties of the Law, we must get some assurance of our Salvation in that very Faith whereby Christ himself is received into our Hearts; Therefore we must endeavoar to believe on Christ confidently, perswading and assuring our selves in the Act of believing, that God freely giveth to us an Interest in Christ and his Salvation according to his gracious Promise.

EXPLICATION.

IT is evident that these Comforts of the Gospel, that are necessary to an Holy Practice, cannot be truly received without some assurance of our Interest in Christ and his Salvation; for some of those Comforts consist in a good Perswasion of our reconciliation with God, and of our future Heavenly Happiness, and of Strength both to will and to do that which is acceptable to God through Christ, as hath been before shewed: Hence it will clearly follow, that this assurance is very necessary to enable us for the Practice

Practice of Holineſs, as thoſe Comforts that muſt go before the Duties of the Law in order of nature, as the Cauſe goeth before the Effect, tho' not in any diſtance of time. My preſent work is to ſhew, what this aſſurance is that is ſo neceſſary unto Holineſs, and which I have here aſſerted, that we muſt act in that very Faith whereby we receive Chriſt himſelf into our Hearts, even in juſtifying ſaving Faith. This Doctrine ſeemeth ſtrange to many that profeſs themſelves Proteſtants a late days, whereas it was formerly highly owned by the chief Proteſtants whom God made uſe of to reſtore the Purity of the Goſpel, and to maintain it againſt the Papiſts for many Years, they commonly taught that Faith was a Perſwaſion or Confidence of our own Salvation by Chriſt, and that we muſt be ſure to apply Chriſt and his Salvation to our ſelves in believing: And this Doctrine was one of the great Engines whereby they prevailed to overthrow the Popiſh Superſtition, whereto doubtfulneſs of Salvation is one of the principal Pillars. But many of the Succeſſors of thoſe Proteſtants have deſerted them, and left their Writings to be ſhamefully inſulted over by the Papiſts, and this innovation hath been of longer ſtanding amongſt us than ſeveral other parts of our new Divinity, and maintained by thoſe that profeſs to abhor that corrupt Doctrine which the Papiſt have built upon ſuch Principles. Modern Divines may think they ſtand upon the Shoulders of their Predeceſſors, whoſe Labours they enjoy, and that they can ſee farther than they, as the School-men might have like thoughts of the ancient Fathers; but

but for all this they may not be able to see so far, if the eyes of their Predecessors were better enlightned by the Spirit of God to understand the Mystery of the Gospel, and why may we not judge that it is so in the present Case? The Eyes of Men in these late Years have been blinded in this point of Assurance by many false Imaginations. They think that because Salvation is not promised to us absolutely, but upon condition of believing on Christ for it; therefore we must first believe directly on Christ for our Salvation, and after that we must reflect our Minds upon our Faith, and examine it by several Marks and Signs, especially by the Fruit of sincere Obedience; and if upon this examination we find out certainly that it is true saving Faith, then and not before we may believe assuredly that we in particular shall be saved: On this account they say that our Salvation is by the direct, and our assurance by the reflect act of Faith, and that many have true Faith, and shall be saved that never have any assurance of their Salvation as long as they live in this World, they find by Scripture and Experience, that many precious Saints of God are frequently troubled with doubtings, whither they shall be saved, and whither their Faith and Obedience be sincere, so that they cannot see assurance in themselves; therefore they conclude that Assurance must not be accounted absolutely necessary to justifying Faith and Salvation, lest we should make the Hearts of doubting Saints sad and drive them to despair. They account that former Protestants were guilty of a manifest Absurdity, in making assurance to be

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of the Nature and Definition of Saving-Faith, becauſe all that hear the Goſpel are bound to Saving-Faith, and yet they are not bound abſolutely to believe that they themſelves ſhall be ſaved, for then many of them would be bound to believe that which is not declared in the Goſpel concerning them in particular, yea that which is a plain lye, becauſe the Goſpel ſheweth that many of thoſe that are called are not choſen to Salvation, and that periſh for ever, *Mat.* 20. 16. No wonder if the appearance of ſo great an Abſurdity move many to imagine that Saving-Faith is a truſting or reſting on Chriſt as the only ſufficient means of Salvation without any aſſurance; or that it is a deſiring and venturing to truſt, or rely upon him in a mere State of Suſpence and Uncertainty concerning our Salvation, or with a probable Opinion or conjectural Hope of it at beſt.

Another Objection againſt this Doctrine of Aſſurance is, that it deſtroyeth Self-examination, bringeth forth the evil Fruits of Pride and Arrogancy, as if they knew their places in Heaven already before the Day of Judgment, cauſeth careleſneſs of Duty, carnal Security, all manner of Licentiouſneſs. And this maketh them commend doubtfulneſs of our Salvation, as neceſſary to maintain in us Humility, Religious Fear, Watchfulneſs, much ſearching and trying our ſpiritual State and Ways, diligence in good Works and all Devotion.

Againſt

Against all those contrary Imaginations, I shall endeavour to maintain this ancient Protestant Doctrine of assurance, as I have expressed in the Direction; and first I shall lay down some Observations for the right understanding of it, which will be sufficient to turn the edge of the strongest Objections that can be made against it.

First, Observe diligently that the Assurance directed unto, is not a Perswasion that we have already received Christ and his Salvation, or that we have been already brought in to a State of Grace, but only that God is pleased graciously to give Christ and his Salvation unto us, and to bring us into a State of Grace, though we have been altogether in a State of Sin and Death until this present time; so that this Doctrine doth not at all tend to breed Presumption in wicked and unregenerate Men, that their state is good already, but only encourageth them to come to Christ confidently for a good State. I acknowledge that we may, yea many must be taught to doubt whether their present State be good; and that it is Humility so to do, and that we must find out the Certainty and Sincerity of our Faith and Obedience by Self-examination, before we can have a well-grounded Assurance that we are in a State of Grace and Salvation already, and that such an assurance belongeth to that which they call the reflect Act of Faith (if any act of Faith can be made of, it being spiritual Sence or feeling of what is in my self) and is not of the Essence of that Faith whereby we

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are juſtified and ſaved, and that many precious Saints are without it, and ſubject to many Doubts that are contrary to it, ſo that they may not know at all that it ſhall go well with them at the Day of Judgment; and that it may be ſometimes intermitted, if not wholly loſt after it is gotten, and that we ſhould ſtrive to walk holily, that we may attain to it; becauſe it is very uſeful for our growth and increaſe in Faith, and in all Holineſs. Moſt *Proteſtants* amongſt us, when they ſpeak or write of Aſſurance, mean only, that which is by Reflection, and I have ſaid enough briefly, to ſhew that what I aſſert, is conſiſtent with the Doctrine which is commonly received concerning it, and deſtructive to none of the good Fruits of it, therefore not guilty of thoſe Evils that ſome falſly charge it with. This kind of Aſſurance which I ſpeak of, anſwereth not the Queſtion, Whither I am already in a ſtate of Grace and Salvation? There is another great Queſtion that the Soul muſt anſwer, that it may get into a ſtate of Grace. Whether God be graciouſly pleaſed now to beſtow Chriſt and his Salvation upon me, though I have been hitherto a very wicked Creature? We muſt be ſure to reſolve this Queſtion comfortably, by another kind of Aſſurance in the direct act of Faith, wherein we are to perſwade our ſelves without reflecting upon any good Qualifications in our ſelves: That God is ready graciouſly to receive us into the Arms of his ſaving Mercy in Chriſt, notwithſtanding all our

our former Wickedneſs, according to the gracious Promiſe, *I will call them my people, which were not my people, and her beloved, which was not beloved, and it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people, there ſhall they be called the children of the living God*, Rom. 9. 25, 26.

Secondly, The Aſſurance directed unto, is not a Perſwaſion of our Salvation, whatever we do, or however we live and walk; but only in a limited way through meer Free-grace in Chriſt, by partaking of Holineſs as well as Forgiveneſs, and by walking in the way of Holineſs to the Enjoyment of the Glory of God. We ſhall not heartily deſire or endeavour to aſſure our ſelves of ſuch a Salvation as this, if we be not brought firſt to ſee our own Sinfulneſs, and Miſery, and to deſpair of our own Righteouſneſs and Strength, and to hunger and thirſt for the ſanctifying as well as juſtifying Grace of God in Chriſt, that ſo we may walk in the ways of Holineſs to the Enjoyment of Heavenly Glory. The Faith whereby we receive Chriſt muſt have in it not only a Perſwaſion of Happineſs, but theſe and the like good Qualifications that will make it a moſt holy Faith. Certainly an Aſſurance thus qualified will not beget any Pride in us, but rather Humility and ſelf-loathing, except any account it Pride to rejoyce and glory in Chriſt, when we have no Confidence in the Fleſh, *Phil.* 3. 3. It will not deſtroy religious Fear, and breed carnal

carnal Security; but rather it will make us fear going aſide from Chriſt our only Refuge and Security, and walking after the Fleſh. *Noah* had cauſe to enter into the Ark, and to abide there with Aſſurance of his Preſervation, yet he might well be afraid to venture out of the Ark, becauſe he was perſwaded that Continuance in the Ark was his only Safety from periſhing in the Flood. And how can a Perſwaſion of Salvation in a way of Holineſs, breed Sloathfulneſs in Duty, Careleſneſs and Licentiouſneſs? It doth rather mightily allure us and ſtir us up to be always abounding in the Work of the Lord, *for as much as we know that our labour is not in vain in the Lord*, 1 Cor. 15. 5. They that are perſwaded of the Free-grace of God toward them in Chriſt, are not indeed ſollicitous about earning their Salvation by their own legal Works, and Satan is ready to ſuggeſt to them, that this is a ſinful Careleſneſs, and tendeth to Licentiouſneſs; but they that will believe this falſe Suggeſtion of Satan, ſhew plainly, that they do not yet know what it is to ſerve God in Love, and that they are held in to all their Obedience by the Bit and Bridle of ſlaviſh Fear, *as the horſe and mule that have no underſtanding*, Pſal. 32. 9.

Thirdly, Beware of thinking ſo highly of this Aſſurance, as if it were inconſiſtent with any doubting in the ſame Soul. A great Reaſon why many *Proteſtants* have receded from the Doctrine of their Anceſtors in this Point, is becauſe

because they think, there can be no true Assurance of Salvation in any that are troubled with Doubtings, as they find many be, whom they cannot but own as true Believers and precious Saints of God. True indeed, this Assurance must be contrary to Doubtings in the nature of it, and so if it be perfect in the highest Degree it would exclude all Doubting out of the Soul, and it doth now exclude in some Degree. But is there not Flesh as well as Spirit in the best Saints on Earth, *Gal.* 5. 17. Is there not *a law in their members warring against the law of their minds*? Rom. 7. 23. May not one that truly believeth, say, *Lord, help my unbelief*, Mark 9. 24. Can any on Earth say, they have received any Grace in the highest Degree, and that they are wholly free from the contrary Corruption? Why then should we think that Assurance cannot be true, except it be perfect, and free the Soul from all Doubtings? The Apostle accounts it a great Blessing to the *Thessalonians* that they had much Assurance, intimating that some true Assurance might be in a less Degree, 1 *Thess.* 1. 5. *Peter* had some good Assurance of Christ's Help when he walked on the Water at Christ's Command, and yet he had some Doubtfulness in him, as his Fear shewed when he saw the Wind boisterous. He had some Faith contrary to doubting, though it were but little, as Christ's Words to him shew, *O thou of little faith, wherefore didst thou doubt?* Matth. 14. 29, 30, 31. It is strange if the Flesh and the Devil should never oppose a true Assurance and assault

assault it with Doubtings. A Believer may be sometimes so overwhelmed with Doubtings, that he may not be able to perceive an Assurance in himself, he is so far from knowing his Place in Heaven already, (as some scoffingly object) that he will say that he knoweth not any Assurance that he hath of being there, and needeth diligent self-examination to find it out; yet if at that time he can blame his Soul for doubting, *Why art thou cast down, O my soul, why art thou disquieted within me? hope thou in God for I shall yet praise him,* Psal. 42. 11. If he can condemn his Doubtings as sinful, and say with himself, *This is mine infirmity* Psal. 77. 10. These Doubtings are of the Flesh, and of the Devil; if he still endeavour to call God Father, and complain to him that he doubteth whether he be his Father, and pray that God will give him the Assurance of his Fatherly Love which he is not sensible of, and dispel those Fears and Doubtings: I say that such an one hath some true Assurance, though he must strive to grow to a higher Degree; for if he were not perswaded of the Truth of the Love of God towards him, he could not rationally condemn his Fears and Doubts concerning it as sinful, neither could he rationally pray to God as his Father, or that God would assure him of that Love that he doth not think to be true.

Do but grant that it is the Nature of saving Faith, thus to resist and struggle with slavish Fears of Wrath, and doubting of our own

Salvation, and you grant in effect, that there is, and must be something of Assurance of our Salvation in Saving faith, whereby it resisteth Doubtings, and you are in effect of the same Judgment with me in the Assertion, however strange my Expressions seem to you. If this that I have said concerning our Imperfection in Assurance, as well as in other Graces, were well considered, this ancient *Protestant* Doctrine would be freed much from Prejudice, and gain more Esteem among us.

Fourthly, In the last place, let it be well observed, that the Reason why we are to assure our selves in our Faith, that God freely giveth Christ and his Salvation to us particularly is, not because it is a Truth before we believe it, but because it becometh a certain Truth when we believe it, and because it will never be true, except we do in some measure perswade and assure our selves that it is so. We have no absolute Promise or Declaration in Scripture, that God certainly will or doth, give Christ and his Salvation to any one of us in particular, neither do we know it to be true already by Scripture, or Sense, or Reason, before we assure our selves absolutely of it, yea, we are without Christ's Salvation at present in a state of Sin and Misery under the Curse and Wrath of God. Only I shall prove that we are bound by the Command of God, thus to assure our selves, and the Scripture doth sufficiently warrant us that we shall not deceive our selves in believing a lye,

Lie, but according to our Faith ſo it ſhall be to us, *Matth.* 9. 29. This is a ſtrange kind of Aſſurance far different from other Ordinary kinds, and therefore no Wonder, if it be found weak and imperfect, and difficult to be obtained, and it be aſſaulted with many Doubtings. We are conſtrained to believe other things on the clear Evidence we have that they are true, and would remain true, whether we believe them or no, ſo that we cannot deny our Aſſent without rebelling againſt the Light of our Senſes, Reaſon or Conſcience; but here our Aſſurance is not impreſſed on our Thoughts by any Evidence of the thing, but we muſt work it out in our ſelves by the Aſſiſtance of the Spirit of God, and thereby we bring our own Thoughts into Captivity to the Obedience of Chriſt. None but God can juſtly require of us this kind of Aſſurance, becauſe he only calleth thoſe things that are not as tho they were, *Rom.* 4. 17. He only can give Exiſtence to things that yet are not, and make a thing to be true upon our believing it, that was not true before. He only can make good that Promiſe, *What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them*, Mark 11. 24. *Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not*, Lament. 3. 37. Therefore this Faith is due to God only, and greatly redowndeth to his Glory. Men will often require a Believing ſomething like it, as when one ſays, I will forgive your Offence and be

your Friend, if I can find that you believe it, and that you take me for a Friend; but their fallible Word is not sufficient ground to make us perswade our selves absolutely that we shall have their promised favour. The Faith of Miracles gives us some light in this matter; Christ assured them on whom they were wrought, and who had Power given them of working them, that the Miracles should be wrought, if they believed without doubting of the Event, *Mark* 11. And there is a Reason for this Resemblance because the end of working Miracles was to confirm the Doctrine of the Gospel of Salvation by Faith in Christ's Name, as the Scriptures clearly shew, and indeed the Salvation of a Sinner is a very great Miracle. It is reported that Wizards do often require those that come to them that they should believe that they shall obtain what they desire of them, or at least that they are able to fulfil their Desires, whereby the Devil, the Master of those Wizards sheweth himself to be God's Ape, and that he would fain have that Honour and Glory ascribed to himself that is due to God alone.

Having thus explained the Nature of that Assurance which I have directed unto, I shall now produce several Arguments to prove, that there is, and must necessarily be such an Assurance or Perswasion of our Salvation in Saving-Faith it self.

First,

First, This Aſſurance of Salvation is implyed in the Deſcription before given of that Faith whereby we receive Chriſt and his Salvation into our Hearts. I deſcribed Faith to be a Grace of the Spirit, whereby we heartily believe the Goſpel, and alſo believe on Chriſt as he is revealed and freely promiſed to us therein for all his Salvation, and I ſhewed in the Explanation, that believing on Chriſt, is the ſame with reſting, relying, leaning, ſtaying our ſelves on Chriſt, or God through Chriſt, for our Salvation. It may be ſome will like that Deſcription the better, becauſe Faith was there deſcribed by Terms that are ordinarily uſed, even by thoſe that deny the neceſſity of Aſſurance; but thoſe ordinary Terms do ſufficiently include Aſſurance in the nature of Faith, and they cannot ſtand without it, and this ſheweth that many hold the Doctrine of Aſſurance implicitly, and profeſs it, though they think the contrary. Believing on Chriſt for Salvation as freely promiſed to us, muſt needs include a Dependance on Chriſt with a Perſwaſion, that Salvation ſhall be freely given, as it is freely promiſed to us. Believing with a divine Faith grounded on the infallible Truth of the Free-promiſe, if it did not in ſome meaſure exclude a mere Suſpence and wavering Opinion or Conjecture, were not worthy to be ſo called. Some may be ſo abſurd as to ſay, that Faith is only a believing that we ſhall be ſaved by Chriſt if we perform ſuch Conditions as he requireth, and

then indeed it will leave us where it found us as to any certainty of Salvation until those Conditions be performed; but I have already prevented such an Absurdity, by shewing that this believing on Christ, is it self not only the Condition of our Salvation, but also the Instrument whereby we actually receive it. Believing being the proper Act of Faith, must needs have the same contraries to it, as *staggering*, Rom. 4. 20. *Wavering*, Heb. 10. 23. *Doubting*, Matth. 14. 31. *Fear*, Mark 5. 36. These contraries do much illustrate the nature of Faith, and do shew that believing must have some Confidence in it, else it would have doubting in the very nature of it: for what Man that understandeth the Preciousness of his immortal Soul, and his Danger of loosing it, can ever avoid Fear, Doubting and Trouble of Heart, by any believing whereby he doth not at all assure himself of his Salvation? The other Terms of trusting and resting on Jesus Christ, *&c.* whereby Faith is often described by orthodox Teachers, must include Assurance of Salvation, because they signifie the same thing with believing on Christ; the Soul must have its sufficient Support to bear it up against Oppressing Fears, Troubles, Cares, Despair, that it may thus trust and rest. The right manner of trusting and hoping in the Lord is by assuring our selves against all Fears and Doubtings, *That the Lord is our God, and he is become our Salvation. I trusted on thee, O Lord, I said thou art my God*, Psal. 31. 14. *The Lord*

is my rock, and my fortreſs, and my deliverer, my ſtrength, in whom I will truſt, Pſal. 18. 2. *Behold, God is my ſalvation, I will truſt and not be afraid*, Iſa. 12. 2. *O my ſoul hope thou in God, who is the health of my countenance and my God*, Pſal. 42. 16. *True hope is grounded on God only, that he will bleſs us*, that it *may be an anchor for the ſoul, ſure and ſtedfaſt*, Heb. 6. 17. 18, 19. If you truſt, relie, and ſtay your ſelves on Chriſt, or hope in him, without aſſuring your ſelves at all of Salvation by him, you make no better uſe of him, than if he were a broken reed; and if you would ſtay your ſelves on the Lord, you muſt look on him as your God, as the Prophet teacheth, *Let him truſt in the name of the Lord, and ſtay upon his God*, Iſai. 50. 10. If you will reſt in the Lord you muſt believe that he dealeth bountifully with you, *Pſal.* 116. 7. or elſe for ought you know you make your Bed in Hell; and you will ſhew little regard of Chriſt and of your own Soul, if you dare to reſt under the Wrath of God without any Perſwaſion of a ſure Intereſt in Chriſt. People may pleaſe themſelves with ſuch a truſting or reſting, *&c.* when they are at eaſe, but in time of Temptation it vaniſheth away, and appeareth to be no true Faith, but is turned into Shame. The Soul that liveth in ſuch wavering and doubting concerning Salvation, doth not ſtay it ſelf nor reſt at all, but is like a Wave of the Sea driven with the Wind, and toſſed, he *is a double minded man, unſtable in all his ways*, Jam. 1. 6. If you continue in meer Suſpence and Doubtfulneſs of

Salvation by Chriſt; your Deſire to truſt, is but a lazy woulding without any fixed Reſolution, and you dare not yet venture to truſt on him ſtedfaſtly. If you call it only your deſire to truſt and relie on Jeſus Chriſt, I may anſwer that you cannot do thus much in a right manner except you deſire and venture to perſwade and aſſure your ſelves of your Salvation by Chriſt, notwithſtanding all the Cauſes that you have to doubt and fear the contrary. If it be objected that we may truſt on Chriſt only as a ſufficient means of Salvation, without any Aſſurance of the Effect. I ſhall acknowledge that the ſufficiency of God and Chriſt is a good ground for us to reſt on, but we muſt underſtand by it, not only a ſufficiency of Power, but alſo of Good-will and Mercy towards us: For what have we to do more with the Sufficiency of God's and Chriſt's Power than fallen Angels, without his Good-will towards us? and if this be truly believed, it will exclude Doubtfulneſs concerning your Salvation.

Secondly, Several places of Scripture declare poſitively and expreſly, that we are to be aſſured of our Salvation in that Faith, whereby we are juſtified and ſaved. I ſhall produce ſome Inſtances. We are exhorted, *to draw near to God with full aſſurance of faith*, Heb. 10. 22. Many apply this Text to that which they call, the reflect Act of Faith, becauſe they imagine that all Aſſurance muſt needs be by Reflection; but the Words of the Text do clearly

clearly teach us to underſtand it of that Act of Faith, whereby we draw near to God, that is the direct Act, and it is that very Faith whereby the Juſt do live, even juſtifying, ſaving Faith, *verſe* 38. And this Aſſurance muſt be full, at leaſt in the true and proper Nature of it, in Oppoſition unto mere Doubtfulneſs and Uncertainty, though we are yet further to labour for that which is full in the higheſt Degree of Perfection. And the ſame Faith whereby we are exhorted to draw nigh unto God, and whereby the Juſt liveth, is a little after, *Chap.* 11. 1. affirmed to be *the ſubſtance of things hoped for, and the evidence of things not ſeen.* Why ſhould ſaving Faith have theſe high Titles and Attributes given to it, if it did not contain in it a ſure Perſwaſion of the great things of our Salvation hoped for, which maketh them to be evident to the Eyes of our Mind, as if they were already preſent in their Subſtance, though yet not viſible to our bodily Eyes; that Faith whereby we are made Partakers of Chriſt, and to be Chriſt's Houſe, muſt be worthy to be called Confidence, and accompanied with rejoycing Hope, *Whoſe houſe are we if we hold faſt the confidence and rejoycing of the hope, firm unto the end,* Heb. 3. 6. 14. What is Confidence concerning any thing, but truſting concerning it with a firm Perſwaſion of the Truth of it? If we have only a ſtrong Opinion concerning a thing, without any abſolute certainty, we uſe to ſay that we are not altogether confident of it. The Faith whereby

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we are justified, must be in a measure like to the Faith whereby *Abraham* against Hope believed in Hope, that his Seed should certainly; be multiplyed according to the Promise of God, though by reason of the Deadness of his own Body, and of *Sarah's* Womb, he could have no Evidence from his own Qualifications to assure himself of it, but all Appearances were rather to the contrary, as the Apostle teacheth clearly *Rom.* 4. 18, 19, 23. 24. As absolute as this Promise was thus made *Abraham*, yet it was not to be fulfilled without this Assurance of Faith, and by the like Faith the free Promises of Salvation by Christ, will be absolutely fulfilled to us. The Apostle *James* expresly requireth that we should ask good things of God in Faith, nothing doubting, which includeth Assurance manifestly; and he telleth us plainly, that without it a Man ought not to think that he shall receive any thing of the Lord; therefore we may firmly conclude, that without it we shall not receive the Salvation of Christ, *James* 1. 6. 7. And that which the Apostle *James* requireth us not to doubt of is, the obtaining the things that we ask, as we may learn from an Instruction to the same purpose given to us by Christ himself, *What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them*, Mark 11. 24. More places of Scripture might be alledged to the same purpose; but these are sufficient to evince that we are bound to assure our selves of our Salvation in Faith it self, or else we

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are never likely to enjoy it, and that it is not Humility, but rather proud Diſobedience to live in a ſtate of mere Suſpenſe and Doubtfulneſs concerning our Salvation; and that this Aſſurance muſt be in the direct Act of Faith whereby we are juſtified and ſaved: For as for that which is called the Reflect Act of Faith, it is a certain Truth and generally owned, that it is not abſolutely neceſſary to Salvation to any, and that it is ſinful and pernicious to many to believe that they are already entred into a ſtate of Grace and Salvation.

Thirdly, God giveth us ſufficient ground in Scripture to come to Chriſt with confident Faith, at the very firſt, truſting aſſuredly that Chriſt and his Salvation ſhall be given to us without any Failing and Delay, however vile and ſinful our Condition hath been hitherto. The Scripture ſpeaketh to the vileſt Sinners in ſuch a manner as if it were framed on purpoſe to beget Aſſurance of Salvation in them immediately, *Acts* 2. 39. *Chap.* 3. 26. This Promiſe is unverſal, That whoſoever believeth on Chriſt ſhall not be aſhamed, without making a Difference between *Jew* and *Greek*, *Rom.* 10. 11, 12. And this Promiſe is confirmed by the Blood of Chriſt, who was given for the World, and lifted up upon the Croſs for this very end, that *whoſoever believeth on him ſhould not periſh, but have everlaſting life*, John 3. 14, 15, 16. His Invitation is free to any, *If any man thirſt, let him come to me and drink*, and this Drink is promiſed to every one that believeth, *John* 7. 37. 39. The Command of believing

lieving is propounded not only in general, but in particular, and the Promiſe of Salvation upon believing, is alſo applyed perſonally, and that to ſuch as have been hitherto in a ſtate of Sin and Wrath; as to the wicked perſecuting ſelf-murdering Jaylor, *Acts* 16. 31. *Believe on the Lord Jeſus, and thou ſhalt be ſaved and thine houſe.* God commanded them that walked altogether in Sin hitherto, to call him their own Father in their very firſt returning, *Jer.* 3. 4. So *Hoſ.* 2. 23. God ſaith, he will ſay, *Thou art my people, and they ſhall ſay, Thou art my God*, confidently averring their perſonal Intereſt in him. God hath joyned Confidence and Salvation inſeparably together, *In returning and reſt ye ſhall be ſaved, in quietneſs and in confidence ſhall be your ſtrength*, Iſai. 30. 15. What a poor ſlender Uſe and Improvement do many make of theſe Diſcoveries of the rich Grace of God towards Sinners, who ſay that if we ſee that we have performed the Condition of believing, then we may take Chriſt confidently as our own; they skip over the firſt and principal Uſe they ought to make of them; the very Performance of the Condition is to take Chriſt as our own immediately, and to eat him and drink him, by believing confiently on him for our Salvation. If an honeſt rich Man ſay to a poor Woman, I promiſe to be thy Husband if thou wilt have me, ſay but the Word and I am thine; may not ſhe preſently anſwer confidently, Then thou art my Husband and I claim thee for my Husband; and ſhould ſhe not rather ſay ſo, then

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ſay, I believe not what thou ſayeſt. If an honeſt Man ſay, Do but take this Gift and it is your own, do but eat and drink and you are freely welcome, may not I take the Gift, and eat and drink at firſt without any further ado, and with Aſſurance that it is mine freely; if I do it doubtingly, I diſparage the Honeſty and Credit of the Donor, as if he were not a Man of his Word. In like manner, if, fearing to be too confident, leaſt we ſhould believe a lie, we ſhould come to Chriſt doubtingly, and in mere Suſpenſe, whether we ſhall be freely entertained after all Gods free Invitations and Promiſes, ſhould we not diſparage the Faithfulneſs of God? and ſhould we not be guilty of making God a Liar? as the Apoſtle *John* teacheth, becauſe of our not believing the Record which God gave of his Son, *and this is the record that God hath given to us eternal life and this life is in his Son*, 1 John 5. 10, 11. And what if the Salvation promiſed be not abſolutely intended for all to whom the Goſpel cometh? it is enough that God giveth us his faithful Word, that they that believe, ſhall have it, and none elſe, and hath abſolutely intended to fulfill his Word, that none ſhall find it to be a lie to them, and hath joyned Believing and Salvation together inſeparably. On this ground God may juſtly cauſe the Promiſe of this Salvation to be publiſhed to all, and may juſtly require all to believe on him aſſuredly for their own Salvation, that ſo it may appear whether they will give him the Glory of his Truth, and

if they will not, he may justly reject them; and punish them severely for dishonouring him by their Unbelief: in this Case we must not look to the secret Decrees of God, but to his revealed Promises and Command. Thus God promised to the *Israelites* in the Wilderness, that he would give them the Land of *Canaan*, and would fight for them against their Enemies, and required them not to fear or be discouraged, that so the Promise might be fulfilled to them, yet God never absolutely decreed or intended that those *Israelites* should enter in, as the Event did quickly manifest, *Deut.* 1. 20, 21, 29. 30. Yet were they not bound in this case to trust confidently in God to give them Victory over their Enemies, and to give them the Possession of the Land? had they not sufficient ground for such a Faith? was it not just with God to consume them in the Wilderness for their Unbelief? Let us therefore fear, least a Promise being made of entring into this everlasting Rest through Christ, we should come short of it, and fall after the same Example of Unbelief, *Heb.* 4. 1, 11.

Fourthly, The Professors of true Godliness that we read of through the Scriptures of the Old and New Testament did commonly profess their Assurance and Perswasion of their Interest in God and his Salvation, and were directed by the word of God so to do, and true Saints had still some true Assurance of it, and we have no cause to judge that this

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Assurance was grounded on the certainty of their own good Qualifications, but rather on the Promises of God by the direct Act of Faith. We may judge of the ordinary Profession of the Frame of Spirit that was in Saints, by some Instances. I shall begin with the Profession that the Church made when it was very corrupt, at its first coming out of *Egypt*, when few of them could assure themselves by their own good Qualifications that they were in a state of Grace already, which many now imagine to be the only way of Assurance. Even in that corrupt Time the Children of *Israel* sung that triuphant Song of *Moses*, *The Lord is my strength and my song, and he is become my salvation, he is my God, &c. Exod.* 15. 2. *Moses* taught them in this Song to assure themselves of their own personal Interest in the Salvation, and he guided them to the Practice of their Duty, and they did not find fault with *Moses* as some do with Ministers in these Days, for putting them to express more Confidence in their Song than they could find ground for in their Qualifications, but they applied themselves to the exercise of their Faith agreeably to the Song, and doubtless this Faith was unfeigned in some few of them, though but feigned in others, for it is testified of them, that then they believed his Words they sang his Praise, *Psal.* 106. 12. Several other Psalms and Songs that were by divine Appointment in common Use under the Old Testament, are as clear an Evidence as we can desire of that Assurance of Faith that

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was commonly profeſſed, and that People were generally bound to, under the Old Teſtament, as *Pſal.* 23. & 27. & 46. Many other Pſalms or Expreſſions in Pſalms might be alledged. The Spirits of few in compariſon, could have throughly complyed with ſuch Pſalms though they were true Believers, if all the Aſſurance of the Love of God muſt altogether depend upon the certain Knowledge of the ſincerity of their own Hearts. We have a great Cloud of Witneſſes gathered out of the whole Hiſtory of the Old Teſtament, *Heb.* 11. who did, and ſuffered, and obtained great things by Faith, whoſe Examples are produced on purpoſe that we may follow them in believing to the ſaving of our Souls, *Heb.* 10. 39. And if we conſider theſe Examples particularly, we ſhall find that many of them do evidently guide us to ſuch a ſaving Faith, as hath an Aſſurance of the Effect contained in the nature of it. I confeſs we read ſeveral times of the Fears and Doubtings of the Saints under the Old Teſtament; but we read alſo how their Faith oppoſed ſuch Fears and Doubts, and how they themſelves condemned them as contrary to Faith, as in the Pſalms, *Pſal.* 42. 11. *Pſal.* 31. 22. & 77. 7, 10. The moſt mournful Pſalm in Scripture begins with an Expreſſion of ſome Aſſurance, *Pſal.* 88. 1. And we may note that the Doubtings that we meet with of the Saints of old, were commonly occaſioned by ſome Extraordinary Affliction, or ſome hainous Tranſgreſſion, not by common Failings, or the common

mon Original Depravation of Nature, or the Uncertainty of their Election, or any Thought that it is Humility to doubt, and that they were not bound to be confident of God's Salvation, becauſe then many might be bound to believe a Lie. It is hard to find any of theſe Occaſions of doubting under the Old Teſtament, though they are grown ſo rife amongſt us now under the New Teſtament. In the time of the Apoſtles we may well expect that the Aſſurance of Faith grew higher, becauſe the Salvation of Chriſt was revealed, and the Spirit of Adoption poured forth plentifully, and the Church made free from its former Bondage under the terrifying Legal Covenant. *Paul* could prove to primitive Chriſtians, by Appeals to their own Experience, that they were the Children and Heirs of God, becauſe they had not received the Spirit of Bondage again to fear, but the Spirit of Adoption, whereby they *cry, Abba, father, the Spirit it ſelf bearing witneſs with our ſpirits* (or *beareth our ſpirits witneſs* as the *Syriack* and vulgar *Latin* render it, and as the like *Greek* Phraſe is rendred, *Rom.* 9. 1.) *That we are the children of God, and if children, then heirs*, Rom. 8. 15, 16. *Gal.* 4. 6. And the Apoſtle tells the *Epheſians*, that after they believed, they were ſealed with the Holy Spirit, which was the Earneſt of their Inheritance, *Eph.* 1. 13, 14. *i. e.* They were ſealed from the ſame time that they believed, for the original Words are in the ſame Tenſe. If this Witneſs, Seal and Earn-

eſt of the Spirit had not been Ordinary to Believers, it would not have been ſufficient to prove that they were the Children of God, and ſuch manner of arguing might have driven ſome to deſpair, that wanted this Witneſs, Seal and Earneſt. Let us enquire now whether the Spirit beareth witneſs that we are the Children of God, and enables us to cry Abba, Father, by the direct Act, or by that which they call the Reflect Act of Faith; for we muſt not think that it is done by an Enthuſiaſm, without any ordinary means; nor can we reaſonably imagine, that no true Believers can call God Father, by the Guidance of the Spirit, but only thoſe few that are ſo ſure of their own Sincerity, that by reflecting upon it, they can ground an Act of Faith concerning their own Intereſt in Chriſt; no ſurely, therefore we may judge rather that the Spirit worketh this in us by giving us ſaving Faith it ſelf, whereby all true Believers are enabled to truſt aſſuredly on Chriſt for the Enjoyment of the Adoption of Children and all his Salvation, according to the Free Promiſe of God, and to call God Father, without reflecting on any good Qualifications in our ſelves, and by the direct Act of it: For the Spirit is received by the direct Act of Faith, *Gal.* 3. 2. And ſo he is the Spirit of Adoption, and Comfort to all that receive him. They that aſſert that the Spirit witneſſeth our Adoption, only by aſſuring us of the Sincerity of our Faith, Love, and other gracious Qualifications, and by the reflect

fleet Act of Faith, do teach alſo commonly, that you muſt again try whether the Spirit thus witneſſing, be the Spirit of Truth, or of Deluſion, by ſearching narrowly whether our inward Grace be ſincere or counterfeit, ſo that hereby the Teſtimony of the Spirit is rendred ſo hard to be diſcerned, that it ſtandeth us in no ſtead, but all our Aſſurance is made at laſt to depend on our own certain Knowledge of our own Sincerity. There are ſeveral other Evidences to ſhew, That Believers generally were perſwaded of their Salvation in the Apoſtles times, they loved and waited for the coming of Chriſt to judge the World, 1 *Cor.* 1. 7. 2 *Tim.* 4. 8. They loved all the Saints for the Hope that was laid up for them in Heaven, *Col.* 1. 3, 4. The *Corinthians* that were very carnal, and but Babes in Chriſt, were perſwaded that they ſhould judge the World, and Angels, and that their Bodies were Members of Chriſt, and the Temples of the Holy Ghoſt, 1 *Cor.* 6. 2, 3, 15, 19. The very firſt coming of the Goſpel to the *Theſſalonians*, was in the Holy Ghoſt, and much Aſſurance, ſo that they received it with much Affliction with Joy of the Holy Ghoſt, when as yet they had no Conſiderable time to get Aſſurance, by reflecting on their good Qualifications, 1 *Theſſ* 1. 5, 6. Likewiſe the believing *Hebrews* when they were illuminated at their firſt Converſion, took joyfully the ſpoiling of their Goods, knowing that they had in Heaven, a better and more enduring Subſtance, and this was

their Confidence, which they were not to cast off, because the Just liveth by Faith, and therefore it appeareth that this Confidence belonged necessarily to justifying, saving Faith, *Heb.* 10. 32, 34, 35, 38. Now let those that alledge the Examples or Experiences of many modern Christians to disprove all that I have asserted, and consider well whether these are fit to be laid in the Ballance against all the Scripture Examples and Experiences that I have produced out of the Old and New Testament. I confess that Assurance of Salvation is more rarely professed by Christians in these times than formerly, and we may thank some Teachers for it, that have deserted the Doctrine of former *Protestants* in this Point, and vented against it several Errors, such as have been already named, and now would take Advantage to confirm the Truth of their Doctrines from those Doubtings in Christians, that have been chiefly occasioned by it. But however the nature of saving Faith is still the same, and I assert that in these Days as well as formerly, it always hath in it some Assurance of Salvation by Christ, which doth and will appear, at least in resisting and condemning all Doubtings, and praying against them, and endeavouring to trust assuredly, and to call God Father, except in extraordinary Desertions, by which our Case must not be tried. We are not to trust the Judgment of many concerning themselves, they will judge falsly, that they have no Assurance at all, because they know not

not yet by Marks and Signs that they are in a ſtate of Grace already, or becauſe they think that there is no Aſſurance when there are many Doubtings, and becauſe it is ſo weak and ſo much oppreſſed with Doubting, that it can hardly be diſcerned, as Life in a fainting Fit; but if their Judgments be better informed, they may be brought to diſcern ſome Aſſurance in themſelves: We are alſo to take heed of miſtaking thoſe for true Believers that are not ſo, and of judging this Point by their Experiences, which is a vulgar Error. The blind Charity of ſome moveth them to take all for true Believers, which are full of Doubts and Troubles concerning their Salvation, though it may be they only be convinced of Sin, and brought to ſome Zeal of God that is not according to the Knowledge of the way of Salvation by Chriſt, and they think it Duty to comfort ſuch Ignorant Perſons, by perſwading of them that their ſtate is good, and their Faith right, though they have no Aſſurance of Salvation. Thus they are brought to judge falſly concerning the nature of Faith, out of their blind Charity to ſuch as are yet in Ignorance and Unbelief, and inſtead of comforting ſuch, they rather take the direct way to harden them in their natural ſtate, and to divert them from ſeeking Conſolation by Saving Faith in Chriſt, and to ruine their Souls for ever.

Fifthly, The chief Office of this Faith in its direct ſaving Act, is to receive Chriſt and his Salvation actually into our Hearts, as hath been proved, which Office cannot be rationally performed, except we do in ſome meaſure perſwade our Hearts, and aſſure our ſelves of the Enjoyment of him, as the Body receiveth things into it ſelf by the Hands and Mouth: So the Soul receiveth theſe things to it ſelf, and layeth actual Hold on them by the Faculty of the Will, making choice of them and embracing them in a way of preſent Enjoyment and Poſſeſſion, as it doth by the Faculty of the Underſtanding ſee and apprehend them; thus the Soul receiveth Comfort from outward things. As a righteous Perſon cannot receive inward Comfort from outward things, as from worldly Eſtate, Wife, Husband, Friends, *&c.* except it chuſe them as good and count them his own by a Right and Title. This is the only rational way whereby the Soul can actively lay hold on Chriſt, and take actual Poſſeſſion of him and his Salvation, as he is freely offered and promiſed to us in the Goſpel, by the Grace of Faith, which God hath appointed to be our great Inſtrument for the receiving of him, and cloſing with him. If we do not make choice of Chriſt as our only Salvation, and Happineſs, or if we be altogether in a ſtate of Suſpence, and doubting whether God will be pleaſed to give Chriſt

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to us or no, it is evident that our Souls are quite looſe from Chriſt, and have no Hold-faſt or Enjoyment of him. They do not ſo much as pretend to any actual receiving or laying hold or chooſing of him, neither are they fully ſatisfied that it is lawful for them ſo to do, but rather they are yet to ſeek whether they have any good Ground and Right to lay hold on him or no. Let any rational; Man judge, whether the Soul doth, or can put forth any ſufficient Act for the Reception and Enjoyment of Chriſt as our Saviour, Head, or Husband, while it is yet in Doubt, whether it be the Will of Chriſt to be joyned with us in ſuch a near Relation; can a Woman honeſtly receive any one as her Husband without being aſſured that he is fully willing to be her Husband? The ſame may be ſaid concerning the ſeveral Parts of Chriſt's Salvation which are to be received by Faith. It is evident that we do not aright receive the Benefit of Remiſſion of Sins, for the purging of our Conſciences from that Guilt that lyeth upon them, unleſs we have an aſſured Perſwaſion of God's forgiving them; we do not actually receive into our Hearts our Reconciliation with God, and Adoption of Children, and the Title to an everlaſting Inheritance, until we can aſſure our ſelves that God is graciouſly pleaſed to be our God and Father, and take us to be his Children and Heirs. We do not actually receive any

ſufficient Strength to encourage our Hearts to Holineſs in all Difficulties, until we can ſtedfaſtly believe that God is with us, and will not fail nor forſake us.

Hence then we may firmly conclude, that whoſo ſeeketh to be ſaved by Faith, and doth not ſeek to have Aſſurance or Confidence of his own Salvation doth but deceive himſelf, and delude his Soul with a mere Fanſie inſtead of ſaving Faith, and doth in effect ſeek to be ſaved in his corrupt Natural ſtate, without receiving and laying actual hold of the Lord Jeſus Chriſt and his Salvation.

Sixthly, It is alſo a great and neceſſary Office of Saving Faith, to purifie the Heart, and to enable us to live and walk in the Practice of all holy Duties, by the Grace of Chriſt, and by Chriſt himſelf living in us, as hath been ſhewed before, which Office Faith is not able to perform, except ſome Aſſurance of our own Intereſt in Chriſt and his Salvation be comprehended in the nature of it. If we would live to God, not our ſelves, but by Chriſt living in us, according to *Paul's* Example, we muſt be able to aſſure our ſelves as he did, *Chriſt loved me and gave himſelf for me*, Gal. 2. 20. We are taught, that *if we live in the Spirit, we ſhall walk in the Spirit*, Gal. 5. 25. It would be high Preſumption if we ſhould endeavour to walk above our natural Strength and Power by the Spi-

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rit, before we have made ſure of our living by the Spirit. I have ſhewed that we cannot make Uſe of the comfortable Benefits of the Saving Grace of Chriſt, whereby the Goſpel doth engage and encourage us to an holy Practice, except we have ſome Confidence of our own Intereſt in thoſe ſaving Benefits. If we do not aſſuredly believe that we are dead to Sin, and alive to God through Chriſt, and riſen with Chriſt, and not under the Law, but under Grace, and Members of Chriſt's Body, the Temple of his Spirit, the dear Children of God, it would be Hypocriſie to ſerve God upon the Account of ſuch Priviledges as if we reckoned our ſelves to be Partakers of them; he that thinks he ſhould doubt of his Salvation is not a fit Diſciple for this manner of Doctrine, and he may reply to the Preachers of the Goſpel, if you would bring me to Holineſs, you muſt make Uſe of other more effectual Arguments, for I cannot practice upon theſe Principles, becauſe I have not Faith enough to believe that I have any Intereſt in them: ſome Arguments taken from the Juſtice and Wrath of God againſt Sinners, and his Mercy towards thoſe that perform the Condition of ſincere Obedience, would work more powerfully upon me. O what a miſerable worthleſs kind of ſaving Faith is this? that cannot fit a Believer to practice in a Goſpel manner upon the moſt pure and powerful Principles of Grace, but rather leaveth him to work

work upon Legal Principles, which can never bring him to serve God acceptably out of Love, and as such a Faith faileth wholly in the right manner of obeying upon Gospel Principles, so it faileth also in the very matter of some great Duties, which are of such a nature that they include Assurance of God's Love in the right Performance of them, such are those great Duties of Peace with God, rejoycing in the Lord always, Hope that maketh not ashamed, owning the Lord as our God and our Saviour, praying to him as our Father in Heaven, offering up Body and Soul as an acceptable Sacrifice to him, casting all our Cares of Body and Soul upon him, Contentment and hearty Thanksgiving in every Condition, making our Boast in the Lord, triumphing in his Praise, rejoycing in Tribulation, putting on Christ in our Baptism, receiving Christ's Body as broken for us, and his Blood as shed for us in the Lord's Supper, committing our Souls willingly to God as our Redeemer when ever he shall be pleased to call for us, loving Christ's Second Appearance, and looking for it as that blessed Hope: when we fall into any sudden Doubting whether we are in a State of Grace already when we are called to any present Undertaking, as to partake of the Lord's Supper, or any Duty that requires Assurance, to the right Performance of them; we must relieve our selves by trusting confidently in Christ for the

the preſent Gift of his Salvation, or elſe we ſhall be driven to omit the Duty, or not to perform it rightly or ſincerely; can we judge our ſelves already in a ſtate of Grace by the reflect Act of Faith, if we do not find that we perform theſe Duties, at leaſt ſeveral of them ſincerely, or if we do not find that we have ſuch a holy Faith as doth enable or incline us to the Performance of them? And can we be thus enabled and inclined by any Faith that is without ſome true Aſſurance of our Salvation? Therefore I conclude, that we muſt neceſſarily have ſome Aſſurance of our Salvation in the direct Act of Faith, whereby we are juſtified, ſanctified, and ſaved, before we can upon any good ground aſſure our ſelves that we are already in a ſtate of Salvation by that which they call the Reflect Act. Give me ſuch a ſaving Faith as will produce ſuch Fruits as theſe. No other Faith will work by Love, and therefore will not avail to Salvation in Chriſt, *Gal.* 5. 6. The Apoſtle *James* putteth thee upon ſhewing thy Faith by thy Works, *James* 2. 18. And in this Trial this Faith of Aſſurance cometh off with high Praiſe and Honour: When God calleth his People to work outward Miracles by it, all things have been poſſible to them, and it hath frequently brought forth ſuch Works of Righteouſneſs, as may be deſervedly eſteemed great Spiritual Miracles; from hence hath proceeded that Heroick Fortitude

tude of the People of God, whereby their abſolute Obedience to God hath ſhined forth in doing and ſuffering thoſe great things which are recorded in the holy Scriptures and in the Hiſtories of the Church. And if we be ever called to the fiery Trial as *Proteſtants* formerly were, we ſhall find their Doctrine of Aſſurance, to encourage us in ſuffering for the ſake of Chriſt.

Seventhly, The contrary Doctrine which excludeth Aſſurance out of the Nature of Saving Faith bringeth forth many evil Fruits; it tendeth to bereave our Souls of all Aſſurance of our Salvation and ſolid Comfort which is the Life of Religion, by placing it after ſincere univerſal Obedience, whereas if we have them not firſt, we can never attain to this Obedience and to any Aſſurance that dependeth on it, as hath been proved, and this as far as it prevails makes us ſubject to continual Doubtings concerning our Salvation, and to tormenting Fears of Wrath, which caſteth out true Love to God, and can produce no better than ſlaviſh hypocritical Service. It is one of the principal Pillars whereby manifold Superſtitions in Popery are ſupported, as their Monkiſh Orders, their Satisfactions for Sin by Works, of Penance, Bodily Macerations, Whippings, Pilgrimages, Indulgences, truſting on the Merits of Saints, *&c.* When once Men have loſt the Knowledge of the right way to aſ-

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ſure themſelves of Salvation, they will catch at any Straw to avoid Drowning in the Gulph of Deſpair.

There is no way to adminiſter any ſolid Comfort to the wounded Spirits of thoſe that ſee themſelves void of all Holineſs, under the Wrath and Curſe of God, dead in Sin, not able ſo much as to think a good Thought; you do but increaſe their Terror and Anguiſh if you tell them they muſt firſt get Faith and Obedience, and when they find they have done that, they may perſwade themſelves, that God will receive them into his Grace and Favour. Alaſs! they know that they cannot believe nor obey, except God prevent them with his Grace and Favour, and what if they be even at the Point of Death, ſtruggling with Death's Pangs, ſo that they have no time or leiſure to get good Qualifications, and examine the Goodneſs of them, you muſt have a more ſpeedy way to comfort ſuch by diſcovering to them the Free-Promiſes of Salvation to the worſt of Sinners by Faith in Chriſt, and by exhorting them to apply thoſe Promiſes and truſt on Chriſt confidently for Remiſſion of Sins, Holineſs and Glory, aſſuring them alſo that God will help them to believe ſincerely on Chriſt, if they deſire it with all their Hearts, and that it is their Duty to believe, becauſe God commands it.

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Several other Evils are occasioned by the same Doctrine, Men are unwilling to know the worst of themselves, and prone to think their Qualifications better than they are, that they may avoid Despair; others please and content themselves without any Assurance of their Interest in Christ, because they think that is not necessary to Salvation, and that but few attain to it, and in this they shew little Love to Christ, or to their own Souls, some foster Doubtings of Salvation as Signs of Humility, though they will hypocritically complain of them; many mispend their time in poring upon their own Hearts, to find out some Evidence of their Interest in Christ, when they should rather be imployed in receiving Christ, and walking in him by a confident Faith.

Some are troubled with Doubts whether they should call God Father, and what Apprehensions they should have of him in Prayer, and are offended at Ministers, that in their Publick Prayers use any Expressions that the People cannot joyn in, as if they do own God as their God and Father, and Christ as their Saviour; and upon the same Account they are offended at the Publick singing of many of *David's* Psalms, and avoid partaking of the Lord's Supper, because they are not satisfied about their Interest in Christ.

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Though true Believers have ſome Aſſurance of Salvation in Saving Faith it ſelf, yet it is much weakned in many by this contrary Doctrine, and aſſaulted with many Doubtings, and then other good Qualifications muſt needs be low and weak together with it, and ſo obſcure that it is very hard to diſcern them; how hard a thing then will it be for true Believers to aſſure themſelves, by the certain Knowledge of their own Sincerity, that they are in a ſtate of Grace already, which is the only Aſſurance of Faith? Some preſcribe Marks and Signs to diſtinguiſh Sincerity from Hypocriſie, that Believers cannot ſufficiently try themſelves by them, except they have more Knowledge and Experience than Ordinary.

Thus many Believers walk heavily in the Bitterneſs of their Souls, conflicting with Fears and Doubtings all their Days, and this is the Cauſe that they have ſo little Courage and Fervency of Spirit in the ways of God, and that they ſo much mind earthly things, and are ſo afraid of Sufferings and Death. And if they get ſome Aſſurance by the Reflect Act of Faith, they often ſoon loſe it again by Sins and Temptations. The way to avoid theſe Evils is to get your Aſſurance, and to maintain it, and renew it upon all Occaſions by the direct Act of Faith, by truſting aſſuredly on the Name of the Lord, and ſtaying your

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self upon your God, when you walk in Darkness and see no light in any of your own Qualifications, *Isa.* 50.10. I doubt not but the Experience of many choice Christians will bear witness to this Truth.

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DIRECT. XI.

Endeavour diligently to perform the great work of believing on Chriſt in a right manner without any delay, and then alſo to continue and increaſe in your moſt holy Faith, that ſo your enjoyment of Chriſt, Union and Fellowſhip with him, and all holineſs by him, may be begun, continued, and increaſed in you.

EXPLICATION.

HAving already diſcovered to you the powerful and effectual means of an holy practice, my remaining work is to lead you to the actual Exerciſe and Improvement of them, for the immediate attainment of the End; and I think it may be clearly perceived by the foregoing Directions, That Faith in Chriſt is the Duty with which a holy Life is to begin, and by which the Foundation of all other holy Duties is laid in the Soul. It is before ſufficiently proved, That Chriſt himſelf, with all Endowments neceſſary to enable us to an holy practice, is received actually into our hearts by Faith. This is the uniting Grace, whereby the Spirit of God knitteth the knot of myſtical Marriage betwixt Chriſt and us, and maketh us Branches of that noble Vine, Members of that Body joyned to that excellent Head, living Stones

of the spiritual Temple, built upon the precious living Corner-stone and sure Foundation, partakers of the Bread and Drink that came down from Heaven and giveth Life to the World. This is the Grace whereby we pass from our corrupt natural State, to a new holy State in Christ, also from Death in Sin to Life in Righteousness, and whereby we are comforted, that so we may be established in every good Word and Work. If we put the Question, what must we do that we may work the works of God? Christ resolveth it, That we *believe on him whom he hath sent*, Joh.6.28,29. He putteth us first upon the work of believing, which is the work of God by way of eminence, the work of works, because all other good works proceed from it. The scope of the present Direction, is to put you upon the performance of this great work of believing on Christ, and to guide you therein; for which end, you are to consider distinctly, four things contained in it.

1. The first is, you are to make it your diligent endeavour to perform the great work of Believing on Christ. Many make little Conscience of this Duty. It is not known by Natural Light, as many moral Duties are, but only by supernatural Revelation in the Gospel, and it is foolishness to the natural Man. These are sometimes terrified with apprehensions of other sins, and will examine themselves concerning them; and it may be, will write them down to help their Memories and Devotion; but the great sin of not believing on Christ, is seldom thought of in their self-examinations, or registred in the large Catalogues of their sins; and even those who are convinced that Believing on Christ is a Duty necessary to Salvation,

tion, do neglect all diligent endeavours to perform it. Either because they account, that it is a motion of the heart which may be easily performed at any time without any labour or diligent endeavour; or on the contrary, because they account it as difficult as all the works of the Law, and utterly impossible for them to perform by their most diligent endeavours, except the Spirit of God work it in them by its mighty power. And that therefore it is in vain for them to work, until they feel this working of the Spirit in their Hearts: Or because they account it a Duty so peculiar to the Elect, that it would be presumption for them to endeavour the performance of it, until they know themselves to be elected to Eternal Life through Christ. I shall urge you to a diligent performance of this Duty, notwithstanding all these Impediments, by the following consideration: It is worthy of our best endeavours, as appeareth by the preciousness, excellency, and necessity of it already discovered.

If the Light of Nature were not darkned in the matters of Salvation, then it would shew us, that we cannot of our selves find out the way of Salvation, and would condemn those that despise that Revelation of the way of Salvation that God hath given us in the Gospel, declared in all the holy Scriptures. The great end of Preaching the Gospel, is for the Obedience of Faith, *Rom.* 1. 5. that so we may be brought to Christ, and all other Obedience; yea, the great end of all revealed Doctrines in the whole Scriptures, is to make us wise to Salvation by Faith that is in Christ Jesus, 2 *Cor.* 3. 15. The end of the Law given by *Moses*, was for Righteousness to every one that believeth;

Rom. 10. 4. and Chriſt was that end for Righteouſneſs. The moral Law it ſelf was revealed in order to our Salvation, by believing on Chriſt, or elſe the knowledge of it had nothing availed fallen Man, that was unable to perform it. Therefore they that ſlight the Duty of Believing, and count it fooliſhneſs, do thereby ſlight, deſpiſe, and villifie the whole Counſel of God revealed in the Scripture: The Law and the Goſpel, and Chriſt himſelf, are become of none effect to the Salvation of ſuch; the only fruit that ſuch an one can attain to, of all the ſaving Doctrines of the Scripture, is only ſome hypocritical moral Duties and ſlaviſh performances, which will be as filthy rags in the ſight of God in the great day. However, many mind not the ſin of unbelief in their ſelf-examinations, and write it not in their Scrouls, yet let them know, that this is the moſt pernicious ſin of all: All the ſins in their Scrouls would not prevail to their Condemnation, yea, they would not prevail in their Converſation, were it not for their unbelief. This one ſin prevailing, maketh it impoſſible for them to pleaſe God in any Duty whatſoever, *Heb.* 11. 6. If you will not mind this one main ſin now, God will at laſt mind you of it with a Vengeance: For, *He that believeth not on the Son ſhall not ſee Life, but the wrath of God abideth on him*, Joh. 3. 36. *The Lord Jeſus ſhall be revealed from Heaven in flaming fire, taking Vengeance on thoſe that obey not the Goſpel of our Lord Jeſus Chriſt*, 2 Theſ. 1. 5.

2. Believing on Chriſt, is a work that will require diligent endeavour and labour for the performance of it; we muſt labour to enter into that reſt, *leſt any man fall by unbelief*, Heb. 4. 11. we muſt ſhew diligence

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to the full assurance of hope to the end, that we may be followers of them who through Faith and Patience inherited the promises, *Heb.* 6. 11, 12. It is a work that requireth the exercise of Might and Power, and therefore we have need to be strengthned with might by the Spirit in the inward Man, that Christ may dwell in our hearts by Faith, *Eph.* 3. 16, 17. I confess it is easie, pleasant and delicious in its own nature, because it is a motion of the heart without any cumbersome bodily Labour; and it is a taking Christ and his Salvation as our own, which is very comfortable and delightful; and the Soul is carried forth in this by Love to Christ and his happiness, which is an Affection which maketh even hard works easie and pleasant; yet it is made difficult to us, by reason of the opposition that it meeteth withall from our own inward Corruptions, and from Satans temptations. It is no easie matter to receive Christ as our happiness and true Salvation, with true confidence and lively affection, when the guilt of sin lyeth heavily upon the Conscience, and the wrath of God manifested by the Word, and terrible Judgments, especially when we have been long accustomed to seek Salvation by the procurement of our own works; and to account the way of Salvation by Free Grace, foolish and pernicious, when our Lusts encline us strongly to the things of the flesh and the World, when Satan doth his utmost by his own suggestions, and by false Teachers, and by worldly Allurements and Terrors to hinder the sincere performance of this Duty. Many works that are easie in their own nature, prove difficult for us to perform in our Circumstances: To forgive our enemies, and to

love them as our selves, is but a motion of the mind, easie to be performed in its own nature; and yet many that are convinced of their Duty, find it a hard matter to bring their hearts to the performance of it. It is but a motion of the mind to cast our Care upon God for worldly things, and rich Men may think that they can do it easily; but poor Men that have great Families, find it a hard matter. That easie comfortable Duty which *Moses* exhorted the *Israelites* to, when *Pharoah* with his Chariot and Horse-men overtook them at the Red Sea, *Be ye not afraid, stand still and see the Salvation of the Lord, which he will shew you this day*, Exod. 14. 13. was not easily performed. The very easiness of some Duties makes their performance difficult, as *Naaman* the *Assyrian* was hardly brought, *to wash and be clean*, because he thought it to be too slight and easie a Remedy for the Cure of his Leprosie, 2 *Kings* 5. 12, 13. even in this very case, people are offended at the Duty of Believing on Christ, as too slight and easie a remedy to Cure the Leprosie of the Soul, they would have some harder thing enjoyned them to the attainment of so great an end as this everlasting Salvation. The performance of all the moral Law, is not accounted work enough for this end, *Mat.* 19. 17, 20. However easie the work of Believing seemeth to many, yet common Experience hath shewed, that Men are more easily brought to the most burdensome, unreasonable, and inhumane Observations, as the Jews and Christian *Galatians* were more easily brought to take upon their Necks the Yoke of *Moses*'s Law, which none were able to bear, *Acts* 15. 10. The Heathens were more easily brought to burn their Sons and

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their Daughters in the Fire to their Gods, *Deut.* 12. 31. The Papiſts are brought more eaſily to the Vows of Chaſtity and Poverty, and Obedience to the moſt rigorous rules of Monaſtick Diſcipline, to macerate and torture their Bodies with Faſtings, Scourgings, and Pilgrimages, and to bear all the exceſſive Tyranny of the Papal Hierarchy, in a multitude of burdenſome ſuperſtitious and ridiculous Devotions. They that ſlight the work of Faith for its eaſineſs, ſhew that they were never yet made ſenſible of innumerable ſins, and terrible Curſe of the Law, and Wrath of God that they lye under; and of the darkneſs and vanity of their Minds, the corruption and hardneſs of their Hearts, and their bondage under the power of Sin and Satan, and have not bin truly humbled, without which they can't Believe in a right manner. Many ſound Believers have found by experience, that it hath bin a very hard matter to bring their Hearts to the Duty of Believing; it hath coſt them vigorous ſtruggles, and ſharp conflicts with their own Corruptions, and Satans Temptations. It is ſo difficult a work, that we can't perform it without the mighty working of the Spirit of God in our Hearts, who only can make it to be abſolutely eaſie to us, and doth make it eaſie, or ſuffer it to be difficult, according as he is pleaſed to communicate his Grace in various degrees unto our Souls.

3. Tho we cannot poſſibly perform this great work in a right manner, until the Spirit of God work Faith in our Hearts by his mighty Power, yet it is neceſſary that we ſhould endeavour. And that before we can find the Spirit of God working Faith effectually in us, or giving ſtrength to

Believe. We can perform no holy Duty acceptably, except the Spirit of God work it in us; and yet we are not hereby excused from working our selves, but we are the rather stirred up to the greater diligence; *Work out your Salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure*, Phil. 2. 12,13. The way whereby the Spirit works Faith in the Elect, is by stirring them up to endeavour to Believe, and this is a way suitable to the means that the Spirit useth, *i. e.* The Exhortations, Commands and Invitations of the Gospel, which would be of no force, if we were not to obey them, until we find Faith already wrought in us. Neither can we possibly find, that the Spirit of God doth effectually work Faith, or give strength to Believe, until we Act it; for all inward Graces, as well as all other inward Habits, are discerned by their Acts, as Seed in the Ground by its Springing. We cannot see any such thing as Love to God or Man in our Hearts before we Act it: Children know not their Ability to stand upon their Feet, until they have made trial, by endeavouring so to do; so we know not our spiritual Strength, until we have learned by Experience from the use and exercise of it; neither can we know, or assure our selves absolutely, that the Spirit of God will give us Strength to Believe before we Act Faith; for such a Knowledge and Assurance if it be right, is saving Faith it self in part; and whosoever trusteth on Christ assuredly for strength to believe by his Spirit, doth in effect trust on Christ for his own Salvation, which is inseparably joyned with the Grace of saving Faith. Tho the Spirit worketh other Duties in us by Faith, yet he work-

worketh Faith in us immediately by hearing, knowing and understanding the Word; *Faith cometh by Hearing, and Hearing by the Word of God*, Rom. 10. 13. And in the Word he makes no absolute Promise or Declaration, that he will work Faith in this or that unbelieving Heart, or that he will give strength to Believe to any one in particular, or begin the work of Believing in Christ. for Faith it self is the first Grace whereby we have a particular Interest in any saving Promise. It is a thing hidden in the secret Counsel and Purpose of God concerning us, whether he will give us his Spirit and saving Faith, until our Election be discovered by our Believing actually. Therefore as soon as we know the Duty of Believing, we are to apply our selves immediately to the vigorous performance of the Duty, and in so doing, we shall find that the Spirit of Christ hath strengthned us to Believe, tho we knew not certainly that it would do it before-hand. The Spirit cometh undiscernably upon the Elect, to work Faith within them, like the Wind that bloweth where it lists, and none knoweth whence it cometh, and whither it goeth, but only we hear the sound of it, and thereby know it when it is past and gone, *Joh.* 3. 8. we must therefore begin the work, before we know that the Spirit doth or will work in us savingly: And we shall be willing to set upon the work if we Believe; *for thy People shall be willing in the day of thy Power*, Psal. 110. 3. It is enough that God discovereth to us before-hand in the Gospel, what Faith is, and the ground we have to Believe on Christ for our own Salvation; and that God requireth this Duty of us, and will help us in the performance of it, if we apply

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our selves heartily thereunto: *Fear not, I command thee to be strong, and of good courage*, Josh. 1. *Arise and be doing, and the Lord will be with thee*, 1 Chron. 22. 16. Therefore whoso receiveth this Gospel-discovery as the Word of God in hearty Love, is taught by the Spirit, and will certainly come to Christ by Believing, *Joh.* 6. 45. Every one that receiveth it not despiseth God, maketh him a lyar, and deserveth justly to perish for his Unbelief.

4. Tho the Spirit worketh saving Faith only in the Elect, and others believe not, because they are not of Christ's Sheep, *Joh.* 10. 26. and on that account its called the *Faith of Gods Elect*, Tit. 1. 1. yet all that hear the Gospel are obliged to the Duty of Believing, as well as to all the Duties of the moral Law, and that before they know their own particular Election; and they are lyable to Condemnation for Unbelief, as well as for any other sin: *He that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God*, Joh. 3. 18. The Apostle *Paul* sheweth, That the Elect *Israelites* obtained Salvation, and the rest that were not Elected were blinded, and yet even these were broken off from the good Olive-tree because of their Unbelief, *Rom.* 11. 7, 20. We cannot have a certain knowledge of our Election to Eternal Life before we do Believe; it is a thing hidden in the unsearchable Counsel of God, until it be manifest by our effectual Calling and Believing on Christ. The Apostle knew the Election of the *Thessalonians*, by finding the evidence of their Faith, that the Gospel came to them, not in *Word only, but also in Power, and in the Holy Ghost, and in much Assurance*; and that

that they had *received the Word in much affliction, with joy in the Holy Ghost*, 1 Thes. 1.4, 5, 6. We are to see our Calling, if we would find out that God hath chosen us, 1 *Cor.* 1. 26, 27. therefore we must Believe on Christ before we know our Election, or else we shall never know it, and shall never Believe; and it is no presumption for us to trust confidently on Christ for Everlasting Life, before we have any good evidence of our Election, because God that cannot Lye, hath made a general promise, *That whosoever believeth on him shall not be ashamed*, without making the least difference among them that perform this Duty, *Rom.* 10. 11, 12. The Promise is as firm and sure to be fulfilled, as any of Gods Decrees and Purposes; and therefore it is a good and sufficient ground for our Confidence. It is certain, that all that the Father hath given to Christ by the Decrees of Eternal Election, shall come to Christ. And it is as really certain, that Christ will in no wise cast out any that cometh to him, whosoever he be, *Joh.* 6. 37. And we need not fear that we shall infringe God's Decree of Election, by Believing on Christ confidently for our Salvation, before we know what God hath decreed concerning us. For if we Believe, we shall at last be found among the number of the Elect. And if we refuse to Believe, we shall thereby wilfully sort our selves among the Reprobates, that stumble at the Word, being disobedient, whereunto also they are appointed, 1 *Pet.* 2. 8. I shall add further, that tho we have no Evidence of our particular Election, before we Believe, yet we are to trust on Christ assuredly, to make it evident to us, by giving us that Salvation which is the peculiar Portion of the Elect only:

only: All spiritual saving Blessings wherewith God blesseth his People in Christ, are the peculiar Portion of them whom God hath chosen in Christ *before the foundation of the World*, Eph. 1. 3, 4. yet we must necessarily trust on Christ for those saving Blessings, or have none at all: We are to pray in Faith nothing doubting, that God will remember us with the favour that he beareth to his People, that we may see the good of his Chosen, and glory with his Inheritance, *Psal.* 106. 4, 5. therefore we are to trust assuredly on God, that he will deal with us as his Chosen People: Thus it appeareth, that it is not presumption, but your bounden Duty, to apply your selves to the great work of Believing on Christ for Salvation, without questioning at all before-hand, whether you are Elected or no: Secret things belong to God, but those things that are revealed belong unto us, that we may do them, *Deut.* 29. 29.

The second thing directed to, is, that you should endeavour for a right manner of performing this Duty. This is a point of great concernment, because the want of it will render your Faith ineffectual to Sanctification and Salvation. The great Duty of Love, which is the end of the Law, and the principal fruit of Sanctification must flow from Faith unfeigned, 1 *Tim.* 1. 5. There is a feigned Faith, that doth not really receive Christ into the Heart, and will not produce Love, or any true Obedience; such as *Simon Magus* had *Acts* 8. 13. 23. for notwithstanding his Faith, he was in the *gall of bitterness, and in the bond of iniquity.* And such as those Jews had, to whom Christ would not commit himself, who did not confess him, lest they should be put out of the Synagogue, *Joh.* 2. 23.

and

and 12. 42. and such as the Apostle *James* speak of, *What doth it profit you, my Brethren, if a man say he have Faith, and have not Works?* Can that Faith save him? *The Devils also believe and tremble, Jam.* 2. 14, 19. Take heed therefore lest you deceive your Souls with a counterfeit Faith, instead of the precious Faith of God's Elect. The way to distinguish the one from the other, is by considering well what is the right manner of that Believing which is effectual to Salvation: Hypocrites may perform the same Works for the matter, with true Saints; but they are defective in the manner of performance, wherein the excellency of the Work doth chiefly consist. One great reason why many strive to enter in at the strait Gate, and are not able, is because they are ignorant and defective in the right manner of Acting this Faith whereby they are to enter. Now I confess, that God only is able to guide us effectually in the right way of Believing; and we have this great Consolation, when we see our own folly and proneness to mistake our way, that if we heartily desire and endeavour to believe on Christ aright, we may confidently trust on Christ to guide us. God hath promised that the wayfaring Men, tho Fools, shall not err in the way of Holiness; and that he will teach sinners in the way; the Meek will he guide in Judgment, and the Meek will he teach his way, *Psal.* 25. 8, 9. and he commandeth them that lack Wisdom, to ask it of *God in Faith, nothing doubting, Jam.* 1. 5, 6. But however, we are to know, that God guideth us only according to the rule of his Word; and we must endeavour to learn the right way of Believing out of the Word, or else we are not able so much as to trust

trust rightly on God for guidance and direction in this great Work. To help you herein, I have given you before in this Treatise, a Description of saving Faith; and have shewed that it containeth two Acts in it; the one is Believing the Truth of the Gospel; the other is Believing on Christ as revealed, and freely promised to us in the Gospel for all his Salvation. Now your great endeavour must be, to perform both these Acts in a right manner, as I shall shew concerning each of them in particular.

In the first place, you are highly concerned to endeavour for a right belief of the Truth of the Gospel of Christ, that so you may be well furnished, disposed and encouraged to Believe on Christ as revealed and promised in the Gospel; hereby you are to remove all discomfortable thoughts and objections of Satan and your own Conscience, and to overcome all corrupt Inclinations that hinder a chearful embracing of Christ and his Salvation. It is found by experience, that when any fail in the second Act of Faith, the reason of the failing is commonly some defect in this first Act. There is some false imagination or other in them, contrary to the belief of the Truth of the Gospel; which is a strong hold of Sin and Satan, that must be pulled down before they can receive Christ into their Hearts by Believing on him. If they knew the Name of Christ as he is discovered in the Gospel, and judged aright of the Truth and Excellency of it, they would not fail to put their Trust in him. And we are in great danger of entertaining such false Imaginations, and to account many Truths of the Gospel strange Paradoxes, yea foolish and pernicious, because

cauſe of our Ignorance, Self-conceitedneſs, Guilty Conſciences, corrupt Affections, and manifold Errors wherewith our Judgments are prepoſſeſſed in matters of Salvation; and becauſe Satan laboureth to beguil us, as he did *Eve*, through his ſubtilty to corrupt our minds from the ſimplicity of the Goſpel that is in Chriſt, 2 *Cor.* 11. 3. I ſhall therefore give you ſome particular inſtructions, that are of greateſt moment to prevent ſuch defects as we are moſt lyable to in the firſt Act of our Faith.

1. You muſt Believe with a full perſwaſion, that you are a Child of Wrath by Nature, as well as others, fallen from God by the ſin of the firſt *Adam*; dead in Treſpaſſes and Sins, ſubject to the Curſe of the Law of God, and to the power of Satan, and to inſupportable miſery to all Eternity: And that you cannot poſſibly procure your reconciliation with God, or any ſpiritual Life and Strength to do any good work, by any endeavouring to get Salvation according to the terms of the Legal Covenant, and that you cannot find any way to eſcape out of this ſinful and miſerable Condition by your own Reaſon and Underſtanding, without ſupernatural Revelation, nor be freed from it, except by that infinite power that raiſeth the Dead. We muſt not be afraid as ſome are, to know our own vileneſs and ſinfulneſs, neither muſt we be willing to think our ſelves better than we are, but muſt be heartily deſirous and glad to know the worſt of our own Condition; yea, when we have found out the worſt that we can of our ſelves. Yea, we muſt be willing to believe that our Hearts are deceitful, and deſperately wicked, beyond all that we can know and find out,

out, *Jer.* 17. 9. This is all necessary to work in us true Humiliation, Self-despair, and Self-loathing, that we may highly esteem, and earnestly seek the Salvation of Christ, as the one thing necessary. It maketh us sick of sin, and sensible of our need of the great Physician, and willing to be ordered according to any of his prescriptions, whatsoever we suffer, rather than to follow our own Wisdom, *Mat.* 9. 12. It was for want of this Humiliation that the Scribes and Pharisees were not so forward to enter into the Kingdom of Heaven, as the Publicans and Harlots, *Mat.* 21. 31.

2. You are to believe assuredly, That there is no way to be saved without receiving all the saving benefits of Christ, his Spirit as well as his Merits, Sanctification as well as remission of sins by Faith. It is the ruin of many Souls, that they trust on Christ for remission of sins without any regard to Holiness, whenas these two Benefits are inseparably joyned in Christ. So that none are freed from Condemnation by Christ, but those that are enabled to walk holily, *i. e.* not after *the flesh, but after the spirit*, Rom. 8. 1. It is also the ruin of Souls to seek only remission of sins by Faith in Christ, and Holiness by our endeavours, according to the terms of the Law, whereas we can never live to God in Holiness, except we be dead to the Law, and live only by Christ living in us by Faith: That Faith that receiveth not holiness as well as remission of sins from Christ, will never sanctifie us, and therefore it will never bring us to heavenly Glory, *Heb.* 12. 14.

3. You are to be fully perswaded of the All-sufficiency of Christ for the Salvation of your self, and

and of all that believe on him, that *his blood cleanſeth from all ſin*, 1 Joh. 1. 7. tho our ſins be never ſo great and horrible, and continued in never ſo long, yet he is able to deliver us from the body of Death, and mortifie our Corruptions be they never ſo ſtrong: We find in Scripture, that abominable wicked perſons have bin ſaved by him, Idolaters, Adulterers, Effeminate, Covetous, Drunkards, Extortioners, *&c.* 1 *Cor.* 6. 9, 10. Such as have ſinned againſt the Light of Nature, as the Heathen, and the Light of Scripture, as the Jews; ſuch as have denied Chriſt, as *Peter*, and perſecuted and blaſphamed him, as *Paul*; many that have fallen into great ſins are ruined for ever, becauſe they do not account the Grace of Chriſt ſufficient for their Pardon and Sanctification; when they think they are gone and paſt all hope of recovery, that their ſins are upon them, and they pine away in them, and how ſhall they live, *Ezek.* 33. 10. This deſpair works ſecretly in many Souls, without much trouble and horror, and maketh them careleſs of their Souls, and true Religion. The Devil fills ſome with horrid, filthy, blaſphemous thoughts, on purpoſe that they may think their ſins too great to be forgiven, tho commonly ſuch thoughts are the leaſt of the ſins of thoſe that are peſtered with them, and rather the Devils ſin than theirs, becauſe they are hurried into them ſore againſt their wills; but if their Hearts be ſomewhat polluted with them, Chriſt teſtifieth, that *all manner of ſin and blaſphemy ſhall be forgiven*, beſides *blaſphemy againſt the Holy Ghoſt*, Mat. 10. 31. And as for thoſe that are guilty of Blaſphemy againſt the Holy Ghoſt, the reaſon why they are never forgiven, is not

because of any want of sufficiency in the Blood of Christ, or in the pardoning mercy of God, but because they never repent of that sin, and never seek to God for mercy through Christ, but continue obstinate until Death; for the Scripture testifieth, that it is impossible to renew them again by Repentance, *Heb.* 6. 5, 6. So that the Merits of Christ are sufficient for all that seek to him for mercy by Believing: There are others that despair of ever getting any Victory over their Lusts, because they have formerly made many Vows and Resolutions, and have used many vigorous Endeavours against them in vain: such are to persuade themselves, that the Grace of Christ is sufficient for them, when all other means have failed; as the Woman that had the Issue of Blood, and was nothing bettered, but rather grew worse by any Remedies that Physicians could prescribe; yet persuadeth her self, that if she might but touch the Cloths of Christ, *she should be whole*, Mar. 5. 25, 28. Those that despair by reason of the greatness of their Guilt and Corruption, do greatly dishonour and undervalue the Grace of God, his infinite mercy, and the infinite merits of Christ's Blood, and power of his Spirit, and deserve to perish with *Cain* and *Judas*: Abundance of People that give up themselves to all Licentiousness in this wicked Generation, lye under secret Despair, which maketh them so desperate in Swearing, Blaspheming, Whoring, Drunkenness, and all manner of Wickedness. How horrid and hainous soever our sins and corruptions have bin, we should learn to account them a small matter in comparison to the Grace of Christ, who is God as well as Man, and offered

ed himſelf, by the Eternal Spirit, as a Sacrifice of an infinite Value, for our Salvation; and can create anew as eaſily as he created the World, by a word ſpeaking.

4. You are to be fully perſwaded of the Truth of the General Free Promiſe in your own particular caſe, that if you believe on Chriſt ſincerely, you ſhall have everlaſting Life, as well as any other in the World, without performing any condition of Works to procure an Intereſt in Chriſt: For the Promiſe is Univerſal, *Whoſoever believeth on him ſhall not be aſhamed*, Rom. 9. 32. without any Exception, and if God exclude you not, you muſt not exclude your ſelves, but rather conclude peremptorily, that how Vile, Wicked and Unworthy ſoever you be; yet if you come you ſhall be accepted as well as any other in the World; you are to believe the great Article of the Creed, the Remiſſion of Sins in your own caſe, when you are principally concerned, or elſe it will little profit you to believe it in the caſe of others. This is that which hinders many broken wounded Spirits from coming to the great Phyſician, when they are convinced of the abominable Filthineſs of their Hearts, that they are dead in Sin without the leaſt ſpark of true Grace and Holineſs in them, they think that it is in vain for ſuch as they are, to truſt on Chriſt for Salvation, and that Chriſt will never ſave ſuch as they are; why ſo? They can be but loſt Creatures at worſt, and Chriſt came to ſeek and ſave thoſe that are loſt. If they that are Dead in Sin cannot be ſaved, then all muſt Deſpair and Periſh, for none have any Spiritual Life, until they receive it by Believing on Chriſt. Some think themſelves to be worſe

than any others, and that none have ſuch wicked Hearts as they; and tho others be accepted, yet they ſhall be rejected; but they ſhould know that Chriſt came to ſave the Chiefeſt of Sinners, 1 *Tim.* 1. 15. and that the deſign of God is to ſhew the exceeding Riches of his Grace in our Salvation, *Eph.* 2. 7. which is moſt glorified by pardoning the greateſt Sinners, and it is but our Ignorance to think our ſelves like no Body; for all others, as well as we, are naturally Dead in Treſpaſſes and Sins, their Mind is Enmity to God, and is not ſubject to his Law, nor can be, *Rom.* 8. 8. and every Imagination of the Thoughts of their Hearts are only evil and continually ſo, *Gen.* 6. 5. they have all the ſame corrupt Fountain of all Abominations in their Hearts, tho we may have exceeded many others in ſeveral actual Sins. Others think that they have out-ſtaid their time, and therefore now they ſhould find no place for Repentance, tho they ſhould ſeek it carefully with Tears, *Heb.* 12. but *Behold, now is the accepted time; now the day of Salvation*, 2 Cor. 6. 2. even as long as God calleth upon you by the Goſpel. And altho *Eſau* was rejected, that ſought rather the Earthly than Spiritual Bleſſings of the Birth-right, yet they ſhall not be rejected that ſeek the Enjoyment of Chriſt and his Salvation, as their only Happineſs. If you come into Chriſt's Vinyard at the eleventh Hour of the day, you ſhall have your Penny as well as thoſe that come early in the Morning, becauſe the Reward is of Grace and not of Merit, *Matt.* 20. 9, 10. and here you muſt be ſure to believe ſtedfaſtly, that Chriſt and all his Salvation is beſtowed as a Free Gift upon thoſe that do not work to procure any Right or Title,

Title to him, or meetneſs or worthineſs to receive him, but only believe on him that juſtifieth the ungodly, *Rom.* 4. 5. if you put any condition of Works or good Qualifications betwixt your ſelves and Chriſt, it will be a Partition wall that you can never climb over.

5. You are to believe aſſuredly, that it is the Will of God that you ſhould Believe in Chriſt, and have Eternal Life by him as well as any other; and that your Believing is a Duty very acceptable to God, and that he will help you as well as any other in this work, becauſe he calleth and commandeth you by the Goſpel to Believe in Chriſt. This maketh us to ſet carefully upon the work of Believing; as when Jeſus commanded the blind Man to be called, they ſaid unto him, *Be of good comfort and riſe*, he calleth thee, *Mat.* 10. 29. A Command of Chriſt made *Peter* to walk upon the Water, *Mat.* 14. 29. And here we are not to meddle with Gods ſecret of Predeſtination, or the purpoſe of his Will to give the Grace of Faith to ſome rather than others; but only with his revealed Will in his gracious Invitations and Commands, by which we are required to Believe on Chriſt. This Will of God is confirmed by his Oath, *As I live ſaith the Lord God, I have no pleaſure in the death of a ſinner, but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways, for why will ye die, O houſe of Iſrael*, Ezek. 33. 11. Chriſt teſtifieth, that he would often have *gathered the Children of Jeruſalem as a hen*, &c. *and they would not*, Mat. 23. 37. And the Apoſtle *Paul* teſtifieth, that God *will have all men to be ſaved*, &c. 1 Tim. 1. 4. you are to reject and abandon all thoughts that are contrary to this

perſuaſion. What if few be ſaved? Thy Salvation will not make the number too great; for few will follow thee in the Duty of Believing. What if the Wrath of God be revealed from Heaven againſt thee in many terrible Judgments, and the Word and thine own Conſcience condemn thee, and Chriſt ſeem to reckon thee no better than a Dog, as he did the Woman of *Canaan*, *Mat.* 15. 26. Thou art to make a good interpretation of all theſe things, that the end of them is, to drive thee to Chriſt, as this was the End of the Curſes of the Law, and all the terrible Diſpenſations of them, *Rom.* 10. 4. If a Prophet, or Angel from Heaven ſent of God on purpoſe to declare, that the Sentence of Everlaſting Damnation is declared againſt thee, it would be thy Duty to believe, that God ſent him to give thee timely warning, for this very end, that thou mighteſt believe, and turn to God by Faith and Repentance. *Jeremiah* propheſied againſt the Jews, that God would *pluck them up, pull them down, and deſtroy them for their ſins*; yet he himſelf taught them, *If they turned from their evil ways, God would repent of the evil*, Jer. 18. 7, 8, 11. *Jonah* preached nothing but certain Deſtruction of *Nineveh*, to be executed upon them within 40 days, *Chap.* 3. 4. yet the intent of that terrible meſſage was, that thoſe Heatheniſh People might eſcape Deſtruction by Repentance. The moſt abſolute and peremptory denunciations of Divine Vengeance againſt us while we are in this World, muſt be always underſtood with a ſecret reſerve of Salvation for us, upon our Faith and Repentance. And we are to account, that the reaſon why God doth ſo terribly denounce his Judgments againſt

againſt us by his Word is, that we may eſcape them, by flying for Refuge to his free Mercy in Chriſt. Take heed of foſtering any thoughts, that God hath abſolutely decreed to ſhew no ſaving Mercy to you, or that you have already committed the unpardonable ſin; or that it is in vain for you to attempt the work of Believing, becauſe God will not help you in it. If ſuch thoughts prevail in your hearts, they will do you more hurt than the worſt blaſphemous thoughts that terrifie you, or any of the groſſeſt Abominations that ever you were guilty of; becauſe they obſtruct your Believing on Chriſt for Salvation. The Spirit and the Bride ſay, *Come*; Chriſt ſaith, *Whoſoever will, let him take of the water of Life freely*, Rev. 22. 17. Therefore we are to abandon all thoughts that hinder our coming to Chriſt, as very ſinful and pernicious, ariſing in us from our own Corruptions, and Satan's Deluſions, and utterly oppoſite to the mind of Chriſt, and teachings of the Spirit; and what ground can we have to entertain ſuch unbelieving thoughts? Hath God made us of his Privy-Council, that we ſhould be able to know that God hath decreed us to Damnation, before it be manifeſt by our final unbelief and impenitence? As for the unpardonable ſin, it conſiſteth in renouncing the way of Salvation by Chriſt with the whole heart, after we have attained to the knowledge of it, and are convinced of the Truth of it by the Goſpel. Its the ſin that the Chriſtian *Hebrews* would have bin guilty of, if they had revolted from Chriſtianity to the Religion of the unbelieving Jews, that accounted Chriſt to be an Impoſtor, and were moſt rancorous perſecutors of him and his ways, *Heb.* 6.

4, 5. They that have committed that sin continue implacable, malicious Enemies to Christ and his ways to the end, without any repentance: Therefore if you can but find, that you desire seriously to get an interest in Christ, and to be better Christians than you are; if you be troubled and grieved that your Hearts and Lives are so wicked, and that you want Faith, Love, and true Obedience; yea, if your Hearts be not maliciously bent to persecute the Gospel, and prefer Atheism, Licentiousness, or any false Religion before it, you have no cause to suspect your selves to be guilty of this unpardonable sin.

6. Add to all these, a full persuasion of the incomparable glorious Excellency of Christ, and of the way of Salvation by him. You are to esteem the enjoyment of Christ as the only Salvation and true happiness, and such an happiness as hath in it unsearchable Riches of Glory, and will make our Cup to run over with exceeding abundance of Peace and Joy, and full of Glory to all Eternity. We must *account all things but loss, for the excellency of the knowledge of Christ Jesus our Lord*, &c. Phil. 3. 8. Incline your Wills and Affections to choose and embrace Christ as the Chief Good, and never to rest satisfied without the Enjoyment of him; and to reject every thing that stands in Competition with him, or the Enjoyment of him. Christ is precious in the esteem of all true Believers, 1 *Pet.* 2. 7. Their high esteem of his incomparable preciousness and excellency, induceth them to sell all, that they may buy this *Pearl of great price*, Mat. 13. 46. this maketh them to say, *Lord evermore give us of this Bread, that cometh down from Heaven and giveth Life*

to the World: Lord, to whom ſhall we go; thou haſt the Words of Eternal Life, Joh. 6. 32, 33, 68. becauſe of the ſavour of his good Ointments, *his Name is as Ointment poured forth, therefore do the Virgins love him*, Cant. 1. 3. They are *ſick of love to him, becauſe he is in their Eyes the chiefeſt of ten thouſand*, Cant. 5. 8, 10. As the Glory of God that appeared in the wonderful Beauty of the Temple, and in the Wiſdom and Glory of *Solomon*, drew Worſhipers to God from the utmoſt parts of the Earth, ſo the unparallel'd excellency of Chriſt which was prefigured by the Glory of *Solomon* and the Temple, doth more powerfully draw Believers in theſe Goſpel-days. The Devil, who is the God of this World, knows how neceſſary it is for our Salvation, to diſcern all the Glory and Excellency of Chriſt; and therefore where the Goſpel is preached, he maketh it his great work, to Eclypſe the Glory of Chriſt in the Miniſtry, and to blind the minds of the People, leſt the Light of the glorious Goſpel of Chriſt ſhould ſhine into them, 2 *Cor.* 4. 4. One that is convinced of the truth of the Goſpel may be averſe to the embracing of it, until he ſee alſo the goodneſs of it, that *Chriſt is altogether lovely and excellent.*

I come now to the ſecond principal Act of Faith, whereby Chriſt himſelf, and his Spirit, and all his ſaving Benefits are actually received into the Heart; which is, *Believing on Chriſt as revealed, and freely promiſed to us in the Goſpel for all his Salvation.* The Spirit of God doth habitually diſpoſe and encline our Hearts to a right performance of this act, by enabling us to perform the firſt Act according to the former inſtructions, by believing aſſuredly thoſe great things

things of the Gospel, whereby we are delivered into a *form of doctrine*, Rom. 6. 17. which we are to obey from our hearts, and to follow as our pattern in the manner of our Acting Faith in Christ for Salvation. Therefore I need only to exhort you briefly to Act your Faith in Christ, according to that form and pattern in which you have bin already so largely instructed. You are to believe in Christ as alone sufficient, and all-sufficient for your Happiness and Salvation; despairing altogether of any attainment of Happiness by your own Wisdom, Strength, works of Righteousness, or any fleshly worldly Confidences whatsoever: We must be as dead People to all other Confidences, and account them to be *loss for Christ*, according to the example of the blessed Apostle, *Phil.* 3. 3, 7, 8. We must not be grieved that we have nothing to trust upon besides Christ, for our Salvation, but rather, we are to rejoyce that we need nothing else, and that we have a sure foundation to rely upon, incomparably better than any other that can be imagined: And we must resolve to cast the burden of our Souls wholly on Christ, and to seek Salvation no other way, whatsoever becomes of us. If the Cripple lay not the whole weight of his Body upon a strong Staff, but part of it on a rotten one, he is like to receive a fall. If the Swimmer will not commit his Body wholly to the Water to bear him up, but catch at Weeds, or struggle to feel out Ground, he may sink to the bottom. Christ will be all our Salvation, or nothing; if we seek to be saved by any other ways, as the *Galatians* did by Circumcision, *Christ will profit us nothing*, Gal. 5. 2. You are also to receive Christ meerly as a free-gift, given to the Chief

Chief of ſinners, reſolving that you will not perform any Conditions to procure your ſelves a right and title to him: But that you will come to him as a loſt ſinner, an ungodly Creature, truſting on him that *Juſtifieth the ungodly*; and that you will *buy him without mony*, and *without any price* whatſoever, *Rom.* 4. 5. *Iſa.* 55. 2. Look not on your own Faith or Love, or any good Qualifications in your ſelves, as the ground of your truſting in Chriſt, but only to the free Grace and loving-kindneſs of God in Chriſt. *How excellent is thy loving-kindneſs O God! therefore the Children of men put their truſt under the ſhadow of thy Wings*, Pſal. 30. 7. For if you make your Faith, Love, or good Qualifications to be your firſt and principal Foundation, and you build Chriſt upon them, inſtead of building all upon Chriſt, you invert the order of the Goſpel, and Chriſt will profit you nothing.

Another thing to be obſerved diligently is, that you muſt come to Chriſt for a new holy Heart and Life, and all things neceſſary thereunto, as well as for deliverance from the wrath of God, and the torments of Hell. You muſt alſo come to him with an ardent Love and Affection to him, and eſteem him better than a thouſand Worlds, and the only excellent Portion, loathing and abhorring your ſelf as a vile, ſinful, and miſerable Creature, and accounting all things Dung in compariſon of his Excellency, that you may be able to ſay from the bottom of your Heart, *Whom have I in Heaven but thee?* &c. Pſal. 73. 23.

Laſtly, You muſt endeavour to draw near with *full aſſurance of Faith*, Heb. 10. 22. truſting on Chriſt confidently for your own particular Salvation,

tion, upon the account of that general promise, *That whosoever believeth on Christ shall not be ashamed*, Rom. 9. 33. You must check your selves for all doubtings, fears, staggerings concerning your own Salvation by Christ, saying with the Psalmist, *Why art thou cast down O my Soul*, &c. *Psal.* 42. 11.

The third thing contained in the direction is; The avoiding of all delay in the performance of this great work of *Believing in Christ*. Until we have performed it, we continue under the power of Sin and Satan, and under the wrath of God, and there is nothing betwixt Hell and us, besides the Breath of our Nostrils. Its dangerous for *Lot* to linger in *Sodom*, lest Fire and Brimstone come down from Heaven upon him. The Manslayer must flee with all haste to the City of refuge, *lest the avenger of blood pursue him while his Heart is hot, and slay him*, Deut. 19. 5, 6. We should make haste, and not delay, *to keep Gods Commandments*, Psal. 119. 60. and *flee for refuge to the hope set before us*, Heb. 6. 18. And God commandeth us to flee thus by Faith, without which it is impossible to please God in other Duties. The work is of such a nature, that it may be performed as soon as you hear the Gospel. As soon as they hear of me, they *shall obey me*, Psal, 18. 44. As soon as *Zion travailed she brought forth her Children*, Isa. 66. 8. We have many examples of those that received the Word by Faith at the first hearing of it. Three Thousand were added to the Church on the very same day wherein *Peter* first published the Gospel in *Jerusalem*, Acts 2. 41. so, many *Jews* and *Gentiles* were converted at the first hearing of the Apostle *Paul* at *Antioch*, Acts 13. 43.

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The Jaylor, with all his houſe believed, and were baptized the ſame Night wherein *Paul* firſt preached to them, *Acts* 16. 33, 34. The Goſpel came at firſt to the *Theſſalonians, not in Word only, but in Power, and in the Holy Ghoſt*, 1 Theſ. 1. 5, 6. If God open the Hearts of his People to attend diligently, they may be inſtructed in the knowledge of the Goſpel by one brief Sermon, ſufficiently to begin the practice of ſaving Faith; and when they know their Duty, God requireth immediate performance, without allowing us the leaſt reſpit in the ſtate of Unbelief. When Satan cannot prevail with People, to reject wholly the Duty of Believing, his next attempt for the ruin of their Souls is, to prevail with them at leaſt, to delay and ſhift off the performance of it from time to time, by ſeveral falſe reaſonings and imaginations which he putteth into their minds; the moſt ignorant and ſenſual are eaſily prevailed with to defer this Duty, until they have taken their fill of the pleaſures, profits, and honours of this World; and are ſummoned to prepare for another World, by Infirmities, Age, Sickneſs, praying and hoping, that a large time of Repentance will be granted unto them before they dye. But ſuch delays ſhew, that they are really unwilling to Repent and Believe, until they are forced by neceſſity; and that they prefer the pleaſures, profits and honours of the World, above God and Chriſt, and their own Souls. Thus they unfit themſelves more and more for this great Duty, by their cuſtomary walking in ſin, and by miſſpending the precious time of their Health and Strength, which is moſt meet for the performance of this great Work. They highly provoke God never

never to give them Time, or Grace to Repent hereafter. Others imagine, that after they have heard the Goſpel of Salvation by Chriſt, they may lawfully defer the Believing of it, until they have ſufficiently examined the Truth of ſome other different Doctrin, or until God be pleaſed to afford them ſome other means, to aſſure them fully of the Truth of the Goſpel. Thus they that are called Seekers, miſ-ſpend the day of Grace, ever learning, but never coming to the *knowledg of the Truth*, 2 Tim. 3. 7. But the Truth of the Goſpel doth ſo clearly evidence its ſelf by its own Light, That if People do not wilfully ſhut their Eyes, or blind themſelves by their own Pride, and love of their Luſts, they would eaſily perceive that it is the Truth of God, becauſe the Image of his Grace, Mercy, Power, Juſtice and Holineſs, appears manifeſtly engraven upon it. It is a ſign People are Proud, when they conſent not to the words of our Lord Jeſus Chriſt, and to the *Doctrine which is according to Godlineſs*, 1 *Tim.* 6. 3. If they were humble, and ſincerely inclined to do the Will of God, they would know whether the Doctrine be of God or no, *Joh.* 7. 17. They would quickly be perſuaded of the Truth (by *Moſes* and the Prophets, Chriſt and the Apoſtles) ſpoken to them in the Scripture; and if they will not hear them, neither will they *not be perſuaded tho one roſe from the dead*; or whatever other Miracle be wrought to confirm the Divine Authority of the Goſpel, *Luke* 16. 31. Another ſort of People there are, that delay the great work of Believing, to the ruin of their Souls, upon the outward means of Grace and Salvation, inſtead of any endeavours to receive Chriſt by Faith, tho they be con-

convinced of the Truth of the Goſpel: This they call waiting upon God at the doors of his Grace and Salvation, in the uſe of Means appointed by him, and ſitting under the droppings of the Sanctuary. But let them know, that this is not the right waiting on God required in Scripture; it is rather diſobedience to God, and to the Name of his appointment, which requires, that we ſhould be *doers of the Word, and not hearers only, deceiving our ſelves*, Jam. 1. 22. and that we ſhould come in to the *ſpiritual Feaſt*, Luke 14. 23. and not only ſtand at the door, or ſit under the droppings of the Houſe of God, leſt Chriſt repute us no better than eve-droppers. That holy waiting on the Lord commended to us in Scripture, is ever accompanied with Believing and Hoping in the Lord, and dependeth thereon. I had *fainted, unleſs I had believed to ſee the goodneſs of the Lord in the Land of the Living*, Pſal. 23. 13, 14. *It is good that a Man ſhould both hope, and quietly wait for the Salvation of the Lord*, Lam. 3. 26. What is it that theſe deluded ones wait for, before they perform the Duty of Believing? Is it for more knowledge of the Goſpel? The way to encreaſe thy Knowledge as well as any other Talent, is to make uſe of what thou haſt received already; Believe heartily on Chriſt for all thy Salvation, according to that little knowledge of the Goſpel which thou haſt, and thou wilt have an intereſt in the promiſe of knowledge contained in the New Covenant, *They ſhall all know me from the leaſt to the greateſt of them, ſaith the Lord*, Jer. 31. 34. Is it for the appointed time of thy Converſion that thou waiteſt? then thou waiteſt as thoſe impotent folk lay at the Pool of *Bethesda*, waiting for the Seaſon when

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the Angel would come down and move the Water; know then that if thou enter into Christ now by Faith, thou shalt find in him Waters of Life, and the Spirit moving them for the Healing and Quickning of thy Soul. God hath appointed by his Word, that it shall be thy Duty to endeavour that the present time should be the time of thy Conversion, as the Holy Ghost saith, *To day if thou wilt hear his Voice, harden not thy Heart*, Heb. 3. 7, 8. and thou shalt never know at what time God hath purposed in his Secret Counsel to give Faith to thee, until thou dost actually believe. Dost thou wait for any Manifestations or Flowings in of Gods saving Love to thy Soul? Then the way to obtain it is, to believe that the God of Peace may fill thee with all Joy and Peace in Believing, *Rom.* 15. 13. Thou hast sufficient Manifestation of Gods Love to thy Soul, by the free Promises of Life and Salvation by Christ; do but trust on the Name of the Lord, and stay upon thy God, when thou walkest in Darkness and seest no Light of sensible Comforts any other way. Otherwise thou waitest for Comfort in vain, and this thou shalt have at the Lords hand, thou shalt *lye down in Sorrow*, Isa. 50. 10, 11. Dost thou wait for any Qualifications to prepare thee for the work of Believing? If they be good and Holy Qualifications, thou canst not have them before Faith; but they are either included in the Nature of Faith, or they are Fruits of it, as hath been largely proved. If they be bad and Sinful, it's strange that any should wait for them, and yet no more strange than true: Some foolishly wait to be terrified with the Sense of Gods Wrath,

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and deſpairing Thoughts; and theſe they call the Pangs of the New Birth, tho in their own Nature they are rather the Pangs of the Spiritual Death, and bring forth Hatred to God rather than Holineſs, and therefore we ſhould ſtrive to prevent them, by believing Gods Love in Chriſt, rather than to wait for them: It is true that God maketh theſe deſpairing Thoughts as well as other Sins, work for good to them that are delivered from them by Faith in Chriſt, they are moved thereby to hate Sin, and to prize Chriſt the more, and the Comforts of his Goſpel, and to loath and abhor themſelves, yet many are brought to Chriſt without them, by Gods giving them the knowledge of their own Sins, and of Chriſt's Salvation together; ſeveral Examples of theſe were above mentioned, who received the Word with Joy at the firſt hearing of it: And we muſt not deſire or wait for any evil of Sin, ſuch as theſe deſpairing thoughts are, that good may come of it: Neither ſhould we expect to be worſe before we be better, when we may and ought to be better preſently by believing on Chriſt.

4. In the direction it is, that we ſhould continue and increaſe in the moſt Holy Faith; and that we may, we muſt not think that when we have once attained to the Grace of ſaving Faith, and thereby are begotten anew in Chriſt, our Names are up in Heaven and perfect, we may lye in Bed till Noon; but as long as we continue in this Life, we muſt endeavour to continue in the Faith grounded and ſetled, not moved away from the hope of the Goſpel, *Col.* 1. 23. and to hold the beginning of our Confidence, and the

rejoycing of hope ſtedfaſt to the end, *Heb.* 6. 14. and build up our ſelves in the moſt Holy Faith, *Jude* 20. abounding therein with Thankſgiving, *Col.* 2. 7. Tho we receive Chriſt freely by Faith, yet we are but Babes in Chriſt, 1 *Cor.* 3. 1. and we muſt not account, that we have already attained or are made perfect, *Phil.* 3. 12, 13. but we muſt ſtrive to be more rooted and built up in him, until we come to the perfect Man, to the meaſure of the Stature of the fullneſs of Chriſt, *Eph.* 4. 13. If the new Nature be really in us by Regeneration, it will have an Appetite to its own continuance and Increaſe, until it come to Perfection as the New Born Babe, 1 *Pet.* 2. 2. And we are not only to receive Chriſt and a new Holy Nature by Faith, but alſo to live and walk by it, and to reſiſt the Devil, and to quench all his fiery Darts by it, and alſo to grow in Grace and to perfect Holineſs in the fear of God, for we are kept by the mighty Power of God through Faith unto Salvation, 1 *Pet.* 1. 5. as all our Chriſtian Warfare is the good Fight of Faith, 1 *Tim.* 6. 12. All Spiritual Life and Holineſs continue, grow or decay in us, according as Faith continueth, groweth or decayeth in Vigour; but when this Faith beginneth to ſink by Fears and Doubtings, the Man himſelf beginneth to ſink together with it, *Matt.* 14. 29, 31. Faith is like the Hand of *Moſes*, while it is held up *Iſrael* prevails, when it is let down *Amaleck* prevails, *Exod.* 17. 11. this continuance and growth in Faith will require our Labour and Induſtry as well as the beginning, tho we ..e to aſcribe the Glory of all to the Grace of God in Chriſt, who is the Finiſher as well as the Author

Author of it, *Heb.* 12. 2. The Church meeteth with great Difficulties in her marching through the Wilderneſs of this World to the Heavenly Canaan, as well as in her firſt Deliverance from Egyptian Bondage; yea, we often meet with greater Difficulties in going to Perfection, than we did in the beginning of the Good Work. The Wiſdom and Mercy of God ſo ordering it, that we ſhall be exerciſed with the ſharpeſt Diſpenſations of Providence, and the fierceſt Aſſaults of our own Corruptions and Satans Temptations, after we have Grace given us to ſtand in the Evil Day. You muſt therefore endeavour to continue and go on in the ſame right manner as I have taught you, to begin this great Work of Believing in Chriſt, that your Faith may be of the ſame Nature from the Beginning to the End, though it increaſe in Degrees: for our Faith is imperfect and joyned with much Unbelief in this World, and we had need to pray ſtill, *Lord I believe, help my Unbelief*, Mar. 9. 24. and therefore we have need to ſtrive for more Faith, that we may receive Chriſt in greater Perfection. If you find your Faith hath produced good Works, you ſhould thereby increaſe your Confidence in Chriſt for Salvation by his meer Grace: But take heed of changing the nature of your Faith, from truſting on the Grace and Merits of Chriſt, to truſting on your own Works, according to the *Popiſh* Doctrin, that our firſt Juſtification is by Grace and Faith only, but our ſecond Juſtification is alſo by Works. Beware alſo of truſting on Faith it ſelf as a work of Righteouſneſs, inſtead of truſting on Chriſt by Faith: If you do not find that your Believing in ſuch a right manner as I have deſcribed, doth

produce ſuch Fruits of Holineſs as you deſire, you ought not to diminiſh, but rather to increaſe your Confidence in Chriſt, knowing that the weakneſs of your Faith hindereth its Fruitfulneſs; and the greater your Confidence is concerning the Love of God to you in Chriſt, the greater will be your Love to God and to his Service. If you fall into any groſs Sin after the work is begun in you, as *David* and *Peter* did, think not that you muſt caſt away your Confidence and expect nothing but Wrath from God and Chriſt, and that you muſt refuſe to be comforted by the Grace of Chriſt, at leaſt for ſome time; for thus you would be the more weak and prone to fall into other Sins; but rather ſtrive to believe more confidently that you *have an Advocate with the Father, Jeſus Chriſt the Righteous; and that he is the Propitiation for our Sins*, 1 Joh. 2. 1, 2. and let not the guilt of Sin ſtay at all upon your Conſcience, but waſh it away with all ſpeed, in the Fountain of Chriſts Blood which is opened for us, that it may be ready for our uſe on all ſuch incident Occaſions; that ſo you may be humbled for your Sins in a Goſpel way, and may hate your own Sinfulneſs, and be ſorry for it with Godly Sorrow out of Love to God. *Peter* might have been ruined for ever by denying of Chriſt, as *Judas* was by betraying him, if *Peter*'s Faith had not been upheld by the Prayer of Chriſt, *Luke* 22. 32. If a Clould be caſt over all your inward Qualifications, ſo that you can ſee no Grace at all in your ſelves, yet ſtill truſt on him that juſtifyeth the Ungodly, and came to ſeek and to ſave them that are loſt. If God ſeem to deal with you as an Enemy, by bringing on you ſome horrible Affliction, as he did upon *Job*, beware of con-

demning your Faith and its Fruits, as if they were not acceptable to God, but rather ſay with holy *Job*, *Though he ſlay me, yet will I truſt in him, but I will maintain mine own ways before him.* Strive to keep and to increaſe Faith by Faith; i. e. by acting Faith frequently, by truſting on God to keep and increaſe it, being confident that he that hath begun a good work in you, will perform it until the *day of Jeſus Chriſt*, Phil. 1. 6.

DIRECT. XII.

Make diligent uſe of your moſt holy Faith for the immediate Performance of the Duties of the Law, by walking no longer according to your old natural State, or any Principles or Means of Practice that belong unto it, but only according to that New State which you receive by Faith, and the Principles and Means of Practice that properly belong thereunto; and ſtrive to continue and increaſe in ſuch manner of Practice: This is the only way to attain to an acceptable Performance of thoſe Holy, and Righteous Duties, as far as it is poſſible in this preſent Life.

EXPLICATION.

HEre I am guiding you to the manner of Practice, wherein you are to make uſe of Faith

and of all other effectual means of Holyneſs before treated of, which Faith layeth hold on, for the immediate Performance of the Law, which is the great end aimed at in this whole Treatiſe: And therefore this deſerveth to be diligently conſidered as the principal Direction, to which all the foregoing and following, are ſubſervient. As for the meaning of it, I have already ſhewed that our old natural State, is that which we derive from the firſt *Adam* by natural Generation, and it is called in the Scripture the Old Man, and while we be in it, we are ſaid to be in the Fleſh; and our new State is that which we receive from the ſecond *Adam* Jeſus Chriſt, being new born in Union and Fellowſhip with him through Faith: And it is called in Scripture, the New Man, and when we are in it, we are ſaid to be in the Spirit. The Principles and Means of Practice belonging to a Natural State, are ſuch as Perſons do or may attain to and make uſe of, before they are in Chriſt by Faith. Such as belong properly to the New-State, are the manifold holy Endowments, Priviledges and Enjoyments which we partake of in Chriſt by Faith, ſuch as have already appeared to be the only effectual means of a Holy Life. We are ſaid to walk according to either of theſe States, or to the Principles or Means that belong to either of them, when we are moved and guided by Vertue of them, to ſuch actings as are agreeable to them. Thus Kings act according to their State, in commanding Authoritatively, and in magnificient Bounty; poor Men in the way of Service and Obedience; and Children indiſcreetly, *Heſter* 1. 7. *Prov.* 18. 23. 1 *Cor.* 13. 11. So the Manner of Practice here directed to, conſiſts in moving and guiding

guiding our ſelves in the Performance of the Works of the Law by Goſpel Principles and Means: This is the rare and excellent Art of Godlineſs, in which, every Chriſtian ſhould ſtrive to be skilful and expert. The reaſon why many come off with ſhame and Confuſion, after they have a long time laboured with much Zeal and Induſtry for the Attainment of true Godlineſs, is becauſe they were never acquainted with this holy Art, and never endeavoured to practiſe in a right Goſpel way. Some worldly Arts are called Myſteries, but above all, this Spiritual Art of Godlineſs, is without Controverſie *a great Myſtery*, 1 Tim. 3. 16. becauſe the Means that are to be made uſe of in it, are deeply Myſterious, as hath been ſhewed, and you are not a skilful Artiſt till you know them, and can reduce them to Practice. It is a manner of Practice far above the Sphere of Natural Ability, ſuch as would never have entred into the Hearts of the Wiſeſt in the World, if it had not been Revealed to us in the Scriptures; and when it is there moſt plainly Revealed, continueth a dark Riddle to thoſe that are not inwardly Inlightned and Taught by the Holy Spirit: Such, as many Godly Perſons guided by the Spirit and do in ſome meaſure walk in, yet do but obſcurely diſcern, that they can hardly perceive their own Knowledge of it, and can hardly give any Account to others of the way wherein they walk. As the Diſciples that walked in Chriſt the way to the Father, and yet perceived not that Knowledge in themſelves, *Lord we know not whether thou goeſt, and how can we know the way?* Joh. 14. 5. This is the reaſon why many poor Believers are ſo weak in Chriſt, and attain to ſo ſmall a Degree of Holi-

neſs and Righteouſneſs. Therefore that you may the better be acquainted with a Myſtery of ſo high Concernment, I ſhall ſhew in the firſt place, that the Holy Scriptures do direct you to this manner of Practice, as only effectual for the Performance of Holy Duties; and then I ſhall lay before you ſome neceſſary Inſtructions, that you may underſtand how to walk aright in it, and continue and go forward therein, till you be made perfect in Chriſt.

For the *firſt* of theſe, the Holy Scriptures are very large and clear, in directing us to this manner of Practice, and to Continuance and Growth therein. And here it is uſeful for us to obſerve the great Variety of peculiar Words and Phraiſes, whereby the Holy Ghoſt teacheth this Myſtery, which many that frequently read the Scriptures, yea that pretend to be Preachers of the Goſpel, do little underſtand or regard, ſhewing thereby that the things of the Spirit of God are Fooliſhneſs to them, and that they are not yet acquainted with the form of ſound Words, and are ſtrangers to the very Language of the Goſpel which they profeſs and pretend to preach. I ſhall therefore preſent to your View ſeveral of thoſe particular Words and Phraſes whereby this myſterious manner of Practice is expreſs'd in the Holy Scriptures, and commended to you as the only way for the ſure Attainment of all Holineſs in Heart and Life. I ſhall rank ſuch of them together as agree in Senſe, that the Multitude of them may not breed Confuſion in your Thoughts.

1. This is the manner of Practice in Scripture, which is expreſſed by *living by Faith* Hab. 2. 4. Gal. 2. 20. Heb. 10. 38. *Walking by Faith.* 2 Cor. 5.

5. 7. *Faith working by Love.* Gal. 5. 6. *Overcoming the World by Faith,* 1 Joh. 5. 4. *Quenching all the fiery Darts of the Wicked, by the Shield of Faith,* Eph. 6. 19, 20. Some make no more of *living and walking by Faith,* than meerly a ſtirring up, and encouraging our ſelves to our Duty by ſuch Principles as we believe. Thus the *Jews* might account that they *believed by Faith,* becauſe they profeſſed and aſſented unto the Doctrin of *Moſes* and the Prophets, and were moved thereby to a Zeal of God, though they ſought *righteouſneſs not by Faith,* but as it were, *by the Works of the Law,* Rom. 3. 32. Thus *Paul* might think he *lived by Faith* while he was a zealous *Phariſee,* but afterwards he knew that the *life of Faith* conſiſted in *dying to the Law and living to God*; and that not himſelf, but *Chriſt lived in him,* Gal. 2. 19. as it is one and the ſame thing to be *juſtifyed by Faith, and Chriſt believed on,* Rom. 5. 1. ſo to *live, walk and work by Faith,* is all one with *living, walking, working* by means of Chriſt and his ſaving Endowments which we receive and make uſe of by Faith, to guide and move our ſelves to the Practice of Holineſs.

2. The ſame thing is commended to us by the Terms of *walking, rooted and built up in Chriſt,* Col. 2. 6. *living to God as not to live to our ſelves, but to have Chriſt living in us,* Gal. 2. 19, 20. *Good Converſation in Chriſt,* 1 Pet. 3. 16. *Putting on the Lord Jeſus Chriſt,* that we may *walk honeſtly as in the day,* Rom. 13. 13, 14. *Being ſtrong in the Lord and the power of his might,* Eph. 6. 10. 11. Doing all things *in the name of Chriſt,* Col. 3. 17. *walking up and down in the name of the Lord,* Zech. 10. 12. *going in the ſtrength of the Lord, as to make mention of his Righteouſneſs, even of his only,* Pſal. 71. 16. Theſe Phraſes

phraſes are frequent, and do ſufficiently explain one another; and do ſhew, that we are to practiſe Holineſs, not only by vertue of Chriſts Authority; but alſo of his ſtrengthning Endowments moving us and encouraging us thereunto.

3. It is alſo ſignified by the phraſes of being *ſtrong in the Grace that is in Chriſt Jeſus*, 2 Tim. 2. 1. having your *Converſation in the World not with fleſhly Wiſdom, but by the Grace of God*, 2 Cor. 1. 12. having, or *holding faſt Grace, that we may ſerve God acceptably, labouring abundantly in ſuch a manner*, as that the whole work is not performed by us, but *by the Grace of God that is with us*, 1 Cor. 15. 10. By Grace therefore, we may well underſtand the priviledges of our new ſtate given to us in Chriſt, whereby we ought to be influenced and guided in the performance of holy Duties.

4. It is alſo ſignified when we are to *put off the old*, and *put on the new Man*; yea, to continue in ſo doing, tho we have done it in a meaſure already, and that we avoid our former *ſinful Converſation*, Epheſ. 4. 21, 22, 24. and to avoid ſin, becauſe we have *put off the old*, and *put on the new Man*, Col. 3. 9, 10, 11. I have already ſhewed, that by this *twofold man*, is not meant merely *ſin and holineſs*: but by the former meant our natural Eſtate, with all its Endowments, whereby we are furniſhed only to the practice of ſin; and by the later, or new Eſtate in Chriſt, that whereby we are furniſhed with all means neceſſary for the practice of Holineſs.

5. We are to underſtand the ſame thing, when we are taught, *not to walk after the Fleſh, but after the Spirit*, that we may be *free from the Law of ſin*, and that the *righteouſneſs of the Law may be fulfilled in us*, Rom. 8. 1, 2, 3. and through the Spirit to *mortifie*

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the deeds of the body, and to be *led by the Spirit*, becauſe we live by the Spirit, and have *crucified the fleſh with the affections and luſts*, Gal. 5. 24. The Apoſtle doth ſhew by theſe expreſſions, not only that we are to *practiſe holineſs*, but alſo *by what means we may do it effectually*. By the Fleſh is meant, our old Nature derived from the firſt *Adam*: And by the Spirit, is meant the Spirit of Chriſt, and that new Nature which we have by him dwelling in us. We are ſaid to walk after either of theſe Natures, when we make the Properties or Qualifications of either of them to be the principles of our Practice. So when we are taught to ſerve in *newneſs of the ſpirit*, and not in the oldneſs of the Letter, that ſo we may bring forth *fruits unto God*: The meaning is, that we muſt endeavour to bring forth the *fruits of holineſs*, not by vertue of the Law, that killing Letter, to which the Fleſh is married, and by which the motions of ſin are in us; but by vertue of the Spirit, and his manifold Riches which we partake of in our new ſtate, by a *myſtical marriage with Chriſt*, Rom. 7. 4, 5, 6. and by vertue of ſuch Principles as belong to the New State, declared in the Goſpel, whereby the *holy ſpirit is miniſtred to us*.

6. This is the manner of walking which the Apoſtle *Paul* directeth us unto, when he teacheth us by his own Example, That the continual work of our lives ſhould be *to know Chriſt, and the power of his Reſurrection, and the fellowſhip of his Sufferings, being made conformable to his Death, if by any means we may attain to the Reſurrection of the dead, and to encreaſe and preſs forward in this kind of knowledge*, Phil. 3. 10, 11, 12, 15. Certainly he meaneth ſuch an experi-

perimental knowledge of Chriſt, and his Death and Reſurrection, as effectually makes us conformable thereunto in dying to ſin, and living to God. And he would hereby guide us to make uſe of Chriſt and his Death and Reſurrection, by Faith, as the powerful means of all Holineſs in Heart and Life; and to encreaſe in this manner of walking, until we attain unto *perfection in Chriſt.*

2. The ſecond thing propoſed, was, to lay before you ſome neceſſary Inſtructions, that your ſteps may be guided aright, to continue and go forward in this way of Holineſs, until you be made perfect in Chriſt. And ſeeing we are naturally prone to miſtake this way, and are utterly unable to find it out, or diſcern it by our own Reaſon and Underſtanding, we ſhould the more diligently attend to theſe Inſtructions taken out of the Holy Scriptures. And we ſhould *pray earneſtly*, that God would give unto us the *Spirit of Wiſdom and Revelation*, that we may *diſcern the way of Holineſs thereby*, and walk aright in it, according to that gracious promiſe, *The wayfaring men, tho Fools, ſhall not err therein*, Iſa. 35. 8.

1. Obſerve and conſider diligently in our whole Converſation, That tho you are partakers of a new holy ſtate by Faith in Chriſt, yet our natural ſtate doth remain, in a meaſure, with all its corrupt Principles and Properties; as long as we live in this preſent World, our apprehenſion of Chriſt and his perfection in this Life is only by Faith, whereas by Senſe and Reaſon we may apprehend much in our ſelves contrary to Chriſt; and this Faith is imperfect: So that true Believers have cauſe to pray to God to help their Unbelief, *Mar.* 9. 24. Therefore, tho we receive perfect

fect Chriſt by Faith, yet the meaſure and degree of enjoying him is imperfect, and we hope ſtill, ſo long as we are in this World, to enjoy him in a higher degree of perfection than we have done; we are yet but *weak in Chriſt*, 2 Cor. 13. 4. Children in compariſon to the *perfection* we expect in another World, 1 *Cor.* 13. 10, 11. and we muſt grow ſtill, till we come to the *perfect man*, Eph. 4. 13. and ſome are leſs Babes than others, and have received Chriſt in ſo ſmall a meaſure, that they may be accounted *carnal rather than ſpiritual*, 1 Cor. 3. 1. And becauſe all the Bleſſings and Perfections of our new ſtate, as Juſtification, the gift of the Spirit, and of the holy Nature, and the Adoption of Children, are ſeated and treaſured up in Chriſt, and joyned with him inſeparably, we can receive them no further than we receive Chriſt himſelf by Faith, which we do in an imperfect meaſure and degree in this Life. The Apoſtle *Paul* propoſeth himſelf as a pattern for all thoſe that are *perfect in the truth of Grace*, to imitate. And yet he profeſſeth, That he was not yet made ſo perfect in the degree or meaſure of ſaving Endowments, but that he did ſtill *preſs forward towards the mark of the prize of the high-calling of God in Chriſt Jeſus*, labouring ſtill to apprehend and win Chriſt more perfectly; and *to be found in him, not having his own Righteouſneſs, but that which is of God by Faith*; and to gain more experimental *knowledge of Chriſt, and of the fellowſhip of his ſufferings*, and the *power of his Reſurrection, being made conformable thereunto*, Phil 3. 8, 10. Believers are Juſtified already, yet wait for the hope of Righteouſneſs by Faith, *i. e.* for the *full enjoyment of the Righteouſneſs of Chriſt*, Gal. 5. 5.

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They have received but the *first-fruits of the Spirit*, and must wait for a more full enjoyment of it. The Spirit witnesseth now to them, that *they are the Children of God*; and yet they *groan within themselves, waiting for more full enjoyment of Adoption*, Rom. 8. 23. Now seeing the degree and measure of our Reception and Enjoyment of Christ, with all the Blessings of our new state in him in this Life is imperfect, it followeth clearly, that our contrary natural state with its Properties remaineth still in us in some degree, and is not perfectly abolished; so that all Believers in this World, do in some degree partake of these two contrary states. Believers have indeed put off *the old man, and put on the new man, where Christ is all, and in all*, Col. 3. 10, 11. yet they are to put the old Man off, and the new Man on more and more, because the old Man remaineth still in a measure. They are said to be, *not in the flesh, but in the Spirit*; because their being in the Spirit is their best and lasting state, as denominations are usually taken from the better part, but yet the Flesh is in them, and they find work enough to mortify the deeds of it, *Rom.* 8. 9. 13. Therefore several things which are contrary to each other, are frequently attributed to Believers in the Scripture, with respect to these two contrary States, wherein one place seems to contradict another, and yet both are true in divers respects: Thus holy *Paul* saith truly of himself, *I live, yet not I*; Gal. 2. 20. because he did live to God by Christ living in him; and yet in another respect according to his natural State, he did not live to God. Again, he professeth that he was carnal, sold under Sin, and yet on the contrary, that he allowed

allowed not Sin but hated it; he ſheweth how both theſe were true concerning himſelf: In diverſe reſpects he ſaith, in me, that is, in my Fleſh dwelleth no good thing. And I delight to do the Will of God according to the Inner-Man: With my Mind I my ſelf ſerve the *Law of God* but with my Fleſh, the *Law of Sin*, Rom. 7. 14. 15. *John* ſaith, *He that ſaith he hath no ſin, deceiveth himſelf and is a Lyar*, 1 Joh. 1. and alſo that it's true that whoſoever is born of God doth not commit Sin, for his Seed, i. e. Chriſt's the new ſpiritual Nature remaineth in him, and he can't ſin becauſe he is *born of God*, 1 Joh. 3. 9. It is true that we are weak and nothing, and yet ſtrong and able to *do all things*, 2. Cor. 12. 10, 11. Phil. 4. 13. It's true that Believers are dead becauſe of Sin, but alive becauſe of Righteouſneſs, *Rom.* 8. 10. and that when they dye by a natural Death, they ſhall never dye, *Joh.* 11. 25, 26. They are Sons that have the Inheritance by their Birth-right, and yet in ſome reſpects may differ nothing from Servants, and ſo they may be under the Law in a ſenſe, and yet under Grace, and Heirs according to the free Promiſe at the ſame time, *Gal* 4. 1, 2. They are redeemed from the Curſe of the Law, and have forgiveneſs of Sins, and a Promiſe that God will never be wroth with them, nor rebuke them any more, *Gal.* 3. 13. *Eph.* 1. 7. *Iſa.* 54. 9. And yet on the contrary, the Curſe written in the Law, is ſometimes poured out upon them, *Dan.* 9. 11. and they have need ſtill to pray that God would deliver them from their Guiltineſs, and forgive their Debts, *Pſal.* 51. 14. *Mat.* 6. 12. and they may expect that God will puniſh them for all ther Iniquities, *Amos* 3: 2. Theſe contra-

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ry things asserted concerning Believers in Scripture, do sufficiently manifest that they partake of two contrary States in this Life; and this is a plain, and easie and ready way to reconcile these seeming Contradictions, whatever other ways may be used to reconcile some of them. And what reason is there to question that the old Sate remaineth in Believers in some degrees, seeing all sound Protestants acknowledge that the sinful Depravation and Pollution of our Natures, commonly called *Original Sin*, which is one principal part of this old State, doth remain in all as long as they live in this World? Now though some penal Evils may be said to remain in us, yet we can't suppose that this original Pollution is continued in us, and considered in Christ. But as considered in our old State derived from the first *Adam*, therefore the first sin of *Adam* is imputed in some respect, even to those that are justifyed by Faith, and they remain in a measure as aforesaid, under the Punishment and Curse denounced, *Gen.* 2. 17. *in the day thou eatest thereof thou shalt surely dye*; and on this account the same original Guilt and Pollution is propagated to the Children of believing Parents, as well as others by natural Generation; and if such a great and fundamental part of the natural State continue in Believers as subjection to the Guilt of the first Sin and original Corruption, which is one great part of the Punishment and Death threatned, and by which we are prone and inclined to all actual Sins, why should we not judge that other parts of the same State, do likewise continue in them, as well as the guilt of their own actual Sins, and subjection to the Wrath of God and the Curses and Punishments denounced against them in the Law? And

and why ſhould we not judge that all the Miſeries of this Life, and Death it ſelf, are inflicted upon Believers, at leaſt in ſome reſpect, as Puniſhments of Sin? It may be objected that this Doctrin of a twofold State of Believers in this Life, doth much derogate from the Perfection of our Juſtification by Chriſt, and from the fulneſs of all the Grace and ſpiritual Bleſſings of Chriſt, and from the Merits of his Death and the power of his Spirit; and that it greatly diminiſheth the Conſolation of Believers in Chriſt. But it may be eaſily vindicated from this Objection, if we underſtand it rightly; for notwithſtanding this twofold State, it ſtill holdeth true, that Believers while they are on Earth, have all Perfection of ſpiritual Bleſſings, Juſtification, Adoption, the Gift of the Spirit, Holineſs, Eternal Life and Glory, in and with Chriſt, *Eph.* 1. 3. in the perſon of Chriſt who is now in Heaven, the Old Man is perfectly crucifyed; they are dead to Sin and to the Law and its Curſe, and they are quickned together with him, and raiſed up with him, and made to ſit in heavenly Places, in Chriſt Jeſus, *Eph.* 2. 6, 7. and Believers do in their own perſons, receive and enjoy by Faith, all theſe perfect, ſpiritual Bleſſings of Chriſt, as far as they receive and enjoy Chriſt himſelf dwelling in them, and no further. Thus far they are in a new State free from the Guilt, Pollution and Puniſhment of Sin, and ſo from the Wrath of God and all Miſeries, and Death it ſelf, while they are in this World: Yea, all the Guilt, Pollution and Puniſhments of Sin and all Evils whatſoever, which they are ſubject to according to their natural State, do them no harm according to this new State, but work for their good, and are no Evils, but

rather Advantages to them, tending to the Destruction only of the Flesh, and to the Perfection of the New Man in Christ. Yet it holdeth true also that our reception and enjoyment of Christ himself and all his Perfections, is but in an imperfect measure and degree, until Faith be turned into heavenly Vision and Fruition of Christ; and therefore our old sinful State with the Evils thereof, is not perfectly abolished during this Life. The Kingdom of Heaven, or the Grace of Christ within us, is like leaven in Meal, and doth not unite it self perfectly to the Meal in an Instant, but by degrees, until *the whole be leavened*, Mat. 13. 35. or *like the morning Light that expelleth Darkness by degrees, shining more and more unto a perfect day*, Prov. 4. 18. This cannot be justly accounted any derogation to the Merits of Christ's Death, or to the power of his Spirit, seeing Christ never intended to bring to pass by his Death, or by the power of his Spirit, that we should enjoy his spiritual Blessings any further than we are in him, and enjoy him by Faith; or that we should be made holy or happy according to the Flesh, by a Reformation of our natural State, as hath been shewed: Neither doth this diminish the Consolation of Believers in Christ, for thereby they may know that they have the Perfection of Grace and Happiness in Christ, and that they enjoy it in this World, as far as they enjoy Christ himself by Faith; and that they shall enjoy it in a perfect measure, and be fully freed from their old Sins and miserable State, when that frame of Nature which they received from the first *Adam*, is dissolved by Death. This Instruction is very useful to frame our Souls aright

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for the practiſing of Holineſs, only by thoſe Goſpel Principles and Means that belong to our new State, which we are Partakers of by Faith in Chriſt. And thus it is eaſily vindicated from another great Objection, wherein the *Papiſts* and *Quakers* do much Triumph. They appeal to Mens Conſcience to anſwer this Queſtion, which Doctrin is moſt likely to bring People to the practice of true Godlineſs, theirs which teacheth, *That perfect Holineſs may be attained in this Life*, or ours which teacheth, *That it is impoſſible for us to keep the Law perfectly, and to purge our ſelves from all Sin as long as we live in this World, though we uſe our beſt Endeavours*? They think that common Reaſon will make the Verdict paſs for them againſt our Doctrin, as that which diſcourageth all Endeavours for Perfection, and hardneth the Hearts of People to allow themſelves in Sin becauſe they cannot avoid it. But on the contrary, the Doctrine of Perfection hardens People to allow themſelves in Sin, and to call Evil Good, as the *Papiſts* account, *That the Concupiſcence of the Fleſh againſt the Spirit is no Sin, but rather good matter for the Exerciſe of their Vertues, becauſe the moſt perfect in this Life, are not without it*: It alſo diſcourageth thoſe that labour to get Holineſs in the right way, by Faith in Chriſt, and maketh them to think that they labour in vain, becauſe they find themſelves ſtill ſinful, and far from Perfection, when they have done their beſt to attain it. It hindereth our Diligence in ſeeking Holineſs, by theſe Principles and Means, whereby only it can be found: For who will be Diligent and Watchful to avoid walking according to his own carnal Principles, if he think that his own carnal State

with it's Principles, is quite abolished, and is out of him, so that at present he is in no danger of walking according to them? Whatsoever good works the Doctrin of the *Perfectionists* may serve to promote, I am sure it hindereth a great part of that work which Christ would have us to be employed in as long as we live in this World; we must know that our old State with its evil Principles, continueth still in a measure, or else we shall not be fit for the great Duties of confessing of Sins, loathing our selves for them, praying earnestly for the Pardon of them, a just sorrowing for them with a Godly Sorrow, accepting the Punishment of our Sins, and giving God the glory of his Justice, and offering to him the Sacrifice of a broken and contrite Spirit, being poor in Spirit, working out our Salvation with fear and trembling. Some have doubted how it can consist with our Justification by Christ, that we should be still lyable to be punished for our Sins, and obliged to pray for the Pardon of them, because they have not well considered the twofold State of Believers in this Life; and except we know this and keep it in Mind, we shall never be fit to practise continually the great Duties that tend to the putting off the Old Man and putting on the New Man, and mortifying the Deeds of the Body by the Spirit, praying continually that God would renew a right Spirit in us and sanctify us throughout; pressing forward to Perfection, desiring the sincere Milk of the Word and the Enjoyment of other Ordinances. Christ hath appointed that his Church on Earth, should be employed in such works; and *Perfectionists* either do, or fain would account them needless for them, and that they have no longer

longer need of Christ himself, to be their spiritual Physician and Advocate with the Father, and Propitiation for their Sins: Therefore they are not fit to be Members of the Church on Earth, and are never likely to be Members of the Church in Heaven, except they can make a Ladder and climb up thither before their time.

2. Despair of purging the Flesh or Natural Man of its sinful Lusts and Inclinations, and of practising Holiness, by *your* willing and resolving to do the best that lyeth in *your own* Power, and trusting on the Grace of God and Christ to help you in such Resolutions and Endeavours; rather resolve to trust on Christ to work in you to will and to do by *his own power*, according to his own good Pleasure. They that are convinced of their own Sin and Misery, do commonly first think *to tame the* Flesh, and to subdue and root out its Lusts, and to make their corrupt Nature to be better natured, and inclined to Holiness by their struggling and wrestling with it: And if they can but bring their Hearts to a full purpose and resolution to do the best that lyeth in them, they hope that by such a Resolution, they shall be able to atchieve great Enterprizes in the Conquest of their Lusts, and performance of the most difficult Duties. It is the great work of some zealous Divines, in their Preaching and Writings, to stir up People to this Resolution, wherein they place the chiefest turning Point from Sin to Godliness. And they think that this is not contrary to the life of Faith, because they trust on the Grace of God through Christ, to help them in all such Resolutions and Endeavours. Thus they endeavour to reform their old State, and to be made perfect in

the Fleſh, inſtead of putting it off, and walking according to the new State in Chriſt. They truſt on low, carnal things for Holineſs, and upon the acts of their own Will, their Purpoſes, Reſolutions and Endeavours, inſtead of Chriſt; and they truſt to Chriſt to help them in this carnal way, whereas true Faith would teach them that they are nothing, and that they do but labour in vain. They may as well waſh a Blackamoor white, as purge the Fleſh or Natural Man from its evil Luſts, and make it pure and holy. It is deſperately wicked, paſt all cure: It will unavoidably luſt againſt the Spirit of God, even in the beſt Saints on Earth, *Gal.* 17. *its mind is enmity to the Law of God, and neither is, nor can be ſubject to it*, Rom. 8. 7. They that would cure it and make it holy by their own Reſolutions and Endeavours, do act quite contrary to the deſign of Chriſt's Death, for he dyed not that the Fleſh, or Old Natural Man might be made holy, but that it might be crucifyed and deſtroyed out of us, *Rom.* 6. 6. and that we might live to God, not to our ſelves, or by any natural power of our own Reſolutions or Endeavours, but by Chriſt living in us, and by his Spirit bringing forth the fruits of Righteouſneſs in us, *Gal.* 2. 20. and 5. 24, 25. Therefore we muſt be content to leave the Natural Man vile and wicked, as we found it, until it be utterly aboliſhed by Death, though we muſt not allow its Wickedneſs, but rather groan to be delivered from the Body of this Death, thanking God that there is a Deliverance through Jeſus Chriſt our Lord. Our way to mortify ſinful Affections and Luſts, muſt be not by purging them out of the Fleſh, but by putting off the Fleſh it ſelf, and get-

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ing above into Christ by Faith, and walking in that new Nature that is by him; thus *the way of Life is above to the Wise, that he may depart from Hell beneath*, Prov. 15. 24. *Our willing, resolving* and endeavouring, must be to do the best, not that lyeth in our selves, or in our own power, but that Christ and the power of his Spirit shall be pleased to work in us, for in us *i. e. in our Flesh there dwelleth no good thing*, Rom. 7. 18. we have no ground to trust in God and Christ for help in such Resolutions and Endeavours, as in things that are agreeable to the design of Christ in our Redemption as to the way of acting and living by Faith. It is likely that *Peter* sincerely resolved to dye with Christ, rather than to deny him, and to do all that he could by his own power for that end; but Christ made him quickly to see the Weakness and Vanity of such Resolutions, and we see by Experience, what many Resolutions made in Sickness and other Dangers mostly come to. It is not enough for us to trust on Christ to help us to act and endeavour so far only as Creatures, for so the worst of Men are helped; he is the *Jehovah* in *whom they Live, Move, and have their Being*; Act. 17. 28. and it's likely the *Pharisee* would trust on God to help him in Duty, as he would thank God for the performance of Duty, *Luk.* 18. 11. and this is all the Faith that many make use of to a holy Practice: But we must trust on Christ to enable us above the strength of our own natural power, by vertue of the new Nature which we have in Christ, and by his Spirit dwelling and working in us; or else our best endeavours will be altogether sinful, and meer Hypocrisie, notwithstanding all the help for which we trust

upon him. We muſt alſo take heed of depending for Holineſs upon any Reſolutions to walk in Chriſt, or on any written Covenants or any Holineſs that we have already received; for we muſt know that the Vertue of theſe things, continue no longer than we continue walking in Chriſt and Chriſt in us: They muſt be kept up by the continual Preſence of Chriſt in us, as Light is maintained by the preſence of the Sun, and cannot ſubſiſt without it.

3. You muſt not ſeek to procure forgiveneſs of ſins, the favour of God, a new holy Nature, Life, and Happineſs, by any works of the Moral Law, or by any Rites and Ceremonies whatever; but rather, you muſt work as thoſe that have all theſe things already according to your new ſtate in Chriſt; as ſuch who are only to receive them more and more by Faith, as they are ready prepared and treaſured up for you, and freely given to you by your *ſpiritual head, the Lord Jeſus Chriſt*. If we walk as thoſe that are yet wholly to ſeek for the procurement of ſuch enjoyments as theſe, it is a manifeſt ſign, that at preſent, we judge our ſelves to be without them, and without Chriſt himſelf; in whoſe fulneſs they are all contained: And therefore we walk according to our own Natural State, as thoſe that are yet in the Fleſh, and that would get Salvation in it, and by our carnal Works and Obſervances, inſtead of living altogether on Chriſt by Faith. This practice is according to the tenour of the Covenant of Works, as I have before ſhewed. And we have no ground to truſt on Chriſt and his Spirit to work Holineſs in us this way; for we are dead to the Legal Covenant by the *Body of Chriſt*, Rom.

Rom. 7. And if we be *led by the Spirit*, we are not *under the Law*, Gal. 5. 18. When the *Galatians* were ſeduced by falſe Teachers, to ſeek the procurement of Juſtification and Life by Circumciſion, and other works of the Moſaical Law, the Apoſtle *Paul* rebuketh them for ſeeking to be made *perfect in the fleſh*, directly contrary to their good *beginning in the Spirit*, for rendring *Chriſt of none effect to them*, and for *falling from Grace*, Gal. 3. 3. and 5. 4. And when ſome of the *Coloſſians* ſought perfection in the like manner, by obſervation of Circumciſion, holy-meats, holy-times, and other Rudiments of the World; The ſame Apoſtle blameth them for not holding the *Head Jeſus Chriſt*, and as ſuch as were not *dead and riſen with Chriſt*, but *living merely in the World*, Col. 2. 19, 20. and 3. 1. He clearly ſheweth, that thoſe who ſeek any ſaving enjoyments in ſuch a way, do walk according to their own Natural State: And that the true manner of living by Faith in Chriſt, is to walk as thoſe that have all fulneſs and perfection of Spiritual Bleſſings in Chriſt by Faith, and need not ſeek for them any other way to procure them for themſelves. In this ſenſe it is a true ſaying, That Believers ſhould not act for Life, but from Life. They muſt act as thoſe that are not procuring Life by their Works, but as ſuch who have already received and derived *Life from Chriſt*, and act from the Power and Vertue received from him. And hereby it appears, that the Papiſts, and all others that think to Juſtifie, Puriſie, Sanctifie, and ſave themſelves by any of their own Works, Rites or Ceremonies whatever, do walk in a carnal way, as thoſe that are without any preſent intereſt in Chriſt, and ſhall never attain unto Holineſs or

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Happiness, until they learn a better way of Religion.

4. Think not that you can effectually encline your Heart to the immediate practice of Holiness, by any such practical Principles, as do only serve to bind, press and urge you to the performance of holy Duties: But rather let such Principles stir you up to go to Christ first by Faith, that you may be effectually enclined to the immediate practice of Holiness in him by Gospel Principles, that strengthen and enable you, as well as oblige you thereunto. There are some practical Principles, that do only bind, press, and urge us to holy Duties, by shewing the reasonableness, equity, and necessity of our Obedience, without shewing at all, how we that are by Nature *dead in sin, under the wrath of God*, may have any Strength and Ability for the performance of them. As for Instance, the Authority of God the Law-giver, our absolute dependance on him as our Creator, Preserver, Governour, in whose hand is our Life, Breath, and all our Happiness here and for ever. His All-seeing Eye, that searcheth our Heart, discerneth our very Thoughts and secret Purposes, his exact Justice, in *rendring to all according to their works*; his Almighty and Eternal Power to reward those that Obey him, and to punish transgressors for ever, The *unspeakable Joy of Heaven*, and *terrible Damnation of Hell*. Such Principles as these do bind our Consciences very strictly, and do work very strongly upon the prevalent Affections of Hope and Fear, to press and urge our Hearts to the performance of holy Duties, if we believe them assuredly, and work them earnestly upon our Hearts, by frequent, serious, lively Meditation:

tion: And therefore ſome account them moſt forcible and effectual means to form any Vertue in the Soul, and to bring it to immediate performance of any Duty, tho never ſo difficult; and that the Life of Faith conſiſteth principally in our living to God in Holineſs, by a conſtant Belief and Meditation on them. And they account thoſe things that ſerve to mind them of ſuch Principles very effectual for Holineſs, as looking on the Picture of Death, or on a Deaths-head, keeping a Coffin by them ready made, walking about among the Graves, *&c.* But this is not that manner of living to God, whereof the Apoſtle ſpeaketh, when he ſaith, *I live, yet not I, but Chriſt that liveth in me; and the Life that I live in the Fleſh, I live by the Faith of the Son of God, who loved me, and gave himſelf for me.* If a Man make uſe of theſe obliging Principles, to ſtir him to go to Chriſt for Strength to Act holily, he walketh like one that hath received Chriſt as his only Life by Faith, otherwiſe he walketh like other Natural Men. For the Natural Man may be brought to Act by theſe Principles, partly by Natural Light, and more fully by Scripture-Light, without any true knowledge of the way of Salvation by Chriſt, and as if Chriſt had never come into the World. And he may be ſtrictly bound by them, and vehemently urged and preſſed to holy Duties; and yet all this while is left to his own Natural Strength or Weakneſs, being not aſſured by any of theſe Principles, that God will give him Strength to help him in the performance of theſe Duties; and can do nothing aright, until he get new Life and Strength in Chriſt by a more precious ſaving Faith. There would be no need of a new Life

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and Strength by Christ, if these Principles were sufficient to bring us to a holy Conversation. Therefore this manner of practice is no better than *walking after the flesh*, according to our corrupt state, and a seeking to be made perfect in the flesh. No question but *Paul* was very diligent in it while he was a blind Pharisee. Yea, the Heathen Philosophers might attain to it in some measure by the Light of Common Reason. The Devils have such Principles, as they do believe assuredly, yet they are never the better for them. Its a part of that Natural Wisdom whereby the World knew not God; not that Wisdom of God in a Mystery discovered in the Gospel, which is the only sanctifying Wisdom and Power of God unto Salvation. What can you produce but corruption, by pressing with Motives to Holiness, one that hath no *soundness in him, from the sole of the foot even to the head, only wounds and bruises, and putrified sores.* He that is made truly sensible of his own vileness and deadness by Nature, will despair of ever bringing himself to Holiness by Principles that afford him no Life and Strength, but only lay an Obligation upon him, and urge and press him to Duty. What are meer Obligations to one that is dead in sin? While the Soul is without spiritual Life, sin is the more moved and enraged, by pressing and urging upon the Soul the Obligations of the Law, and its Commands. The motions of sin are by the Law, and *sin taking occasion by the Commandment, worketh in us all manner of Concupiscence*, Rom. 7. 5, 7, 8. And yet these obliging Principles are very good and excellent in this right Gospel use of them, as the Apostle saith of the Law, that it is *good, if it be used*

used lawfully, 1 Tim. 1. 7. The humbled sinner knoweth well his Obligations; but it is Life and Strength that he wanteth, and despaireth of walking according to such Obligations, until he get this Life and Strength by Faith in Christ: Therefore these obliging Principles do move him to go in the first place to Christ, that so he may be enabled to answer their End, by the strengthning and enlivening Principles of Gods Grace in Christ. Some there are, that make use of Gospel-Principles only to oblige and urge to Duty, without affording any Life and Strength for the performance, *as they that think, that Christ dyed and rose again to establish a New Covenant of Works for our Salvation*, and to give us a pattern of Good Works by his own Obedience, rather than to purchase Life, Obedience, and good Works for us. Such as these do not understand, and receive the Principles of the Gospel rightly; but they pervert and abuse them, contrary to their true Nature and Design; and thereby they render them as ineffectual for their Sanctification, as any other natural or legal Principles.

5. Stir up and strengthen your self to perform the Duties of Holiness, by a firm perswasion of your enjoyment of Jesus Christ, and all spiritual and everlasting Benefits through him. Set not your selves upon the performance of the Law with any prevailing thoughts or apprehensions, that you are yet without an Interest in Christ, and the love of God through him, under the *Curse of the Law*, the *power of Sin and Satan*, having no better Portion than this present World; no better strength, than that which is in the purposes and resolutions of your own Free-will. While such

such thoughts as these prevail, and influence your Actings, its evident that you walk according to the Principles and Practices of your *old natural state*; and you will be moved thereby to yield to the Dominion of Sin and Satan, to withdraw your selves from God and Godliness, as *Adam* was moved from the sight of his own Nakedness, to *hide himself from God*, Gen. 3. 10. Therefore your way to a holy practice, is first to conquer and spoil such unbelieving thoughts, by trusting confidently on Christ, and persuading your selves by Faith, that his Righteousness, Spirit, Glory, and all his spiritual Benefits are yours, and *he dwelleth in you, and you in him.* In the might of this Confidence you should go forth to the performance of the Law; and you will be strong against Sin and Satan, and *able to do all things through Christ that strengthens you.* This confident perswasion is of great necessity to the right framing and disposing our Hearts to walk according to our new state in Christ. The Life of Faith principally consisteth in it. And herein it eminently appeareth, that Faith is an Hand not only to receive Christ, but also to work by him; and that it cannot be effectual for our Sanctification, except it contain in it some Assurance of our Interest in Christ, as hath bin shewed. Thus we act as those that are above the Sphear of Nature, advanced to Union and Fellowship with Christ. The Apostle maintained in his Heart, a perswasion that Christ had *loved him*, and given himself for him; and hereby he was enabled to live to God in Holiness, through Christ living in him by Faith. He teacheth us also, that we must maintain the like perswasion, if we would walk holily in Christ. We must know, that our *old man*

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is crucified with him; and we must reckon our selves *dead indeed unto sin, and alive unto God through Jesus Christ our Lord*, Rom. 6. 6. This is the means whereby we may be *filled with the Spirit, strong in the Lord, and the power of his might*; which God would not require of us, if he had not appointed the means, *Eph.* 6. Christ himself walked in a constant perswasion of his excellent state; he set the Lord always before him, and was perswaded, that because God was at *his right hand*, he should not be moved, *Psal* 16. 8. How should it be rationally expected, that a Man should Act according to this new state, without Assurance that he is in it? Its a rule of Common Prudence in all worldly Callings and Conditions, that every one must know and consider well his own State, lest he should act proudly above it, or sordidly below it; and it is a hard thing to bring some to a right estimate of their own worldly Conditions. If the same rule were observed in Spiritual things, doubtless the knowledg and perswasion of the Glory and Excellency of our new state in Christ, would more elevate the hearts of Believers above all sordid Salvery to their Lusts, and enlarge them to run chearfully the ways of Gods Commandments: If Christians knew their own Strength better, they would enterprize greater things for the Glory of God. This Knowledge is difficultly attained, it is only by Faith and Spiritual Illumination; the best know but in part, and hence it is that the Conversation of Believers, falleth so much below their holy and heavenly Calling.

6. Consider what Endowments, Priviledges or Properties of your new State are most meet, and forcible to incline and strengthen your Heart to love

love God above all, and to renounce all Sin, and to give up your self to Universal Obedience to his Commands, and strive to walk in the persuasion of them, that you may attain to the Practice of these great Duties. I may well joyn these together, because to love the Lord with all our Hearts, Might and Soul, is the first and great Commandment which influenceth us to all Obedience, with a hatred and detestation of all Sin as it's contrary and hateful to God. The same effectual means that produceth the one, will also produce the other, and Holiness chiefly consisteth in these. So the chief Blessings of our holy State are most meet and forcible to enable us for the immediate performance of them, and are to be made use of to this end by Faith. Particularly you must believe stedfastly that all your Sins are blotted out, and that you are reconciled to God, and have access into his Favour by the Blood of Christ, and that he is your God and Father, and altogether Love to you, and your all-sufficient everlasting Portion and Happiness through Christ. Such Apprehensions as these, do present God as a very lovely Object to our Hearts, and do thereby allure and win our Affections that cannot be forced by Commands or Threatnings, but must be sweetly won and drawn by Allurements. We must not harbour any Suspicions that God will prove a terrible, everlasting Enemy to us, if we would love him; *for there is no fear in Love, but perfect Love casteth out Fear, because Fear hath Torment; he that feareth is not made perfect in Love, we love him because he first loved us*, 1 Joh. 4. 18, 19. *David* loved the Lord because he was persuaded that he was his Strength, Rock, Fortress, his God and

and the horn of his ſalvation, Pſal. 18. 1, 2. Love that cauſeth Obedience unto the Law, muſt proceed from a good Conſcience, purged from ſin; and this good Conſcience muſt proceed from *Faith unfeigned*, whereby we apprehend the *remiſſion of our ſins*, our Reconciliation with God by the *merits of the blood of Chriſt*, 1 Tim. 1. 5. *with* Heb. 9. 14. For the ſame end that your Hearts may be rightly fitted and framed for the performance of theſe principal Duties, the Holy Scripture directeth you to walk in the perſwaſion of other principal Endowments of your new ſtate: As, that *you have fellowſhip with the Father and the Son*, 1 Joh. 1. 3. That you are the *Temple of the living God*, 2 Cor. 6. 16. That you *live by the Spirit*, Gal. 5. 25. That you are *called to Holineſs, and created in Chriſt Jeſus unto good works*: That God will *ſanctifie you wholly, and make you perfect in holineſs at the laſt*, 1 Theſ. 5. 23, 24. Eph. 2. 10. That your *old man is crucified with Chriſt*; and through him *you are dead unto ſin, and alive unto God*; *and being made free from ſin, you are become the Servants of Righteouſneſs, and have your Fruit unto Holineſs, and the End Everlaſting Life*, Rom. 6. 6, 22. You are Dead, *and your Life is hid with Chriſt in God. When Chriſt who is your Life ſhall appear, then ſhall you alſo appear with him in Glory*, Col. 3. 3, 4. Such perſwaſions as theſe, when they are deeply rooted, and conſtantly maintained in our Hearts, do ſtrongly Arm and Encourage us to practiſe Univerſal Obedience in oppoſition to every ſinful Luſt: Becauſe we look upon it not only as our Duty, but our great Priviledge, *to do all things through Chriſt ſtrengthning of us*; and God doth certainly work in us *both to will and to do* by theſe Principles, becauſe

they properly belong to the Gospel, or New Testament, which is the *Ministration of the Spirit, and the Power of God unto Salvation*, 2 Cor. 3. 6, 8. Rom. 1, 16.

7. For the performance of other Duties of the Law, you are to consider not only these Endowments, Priviledges and Properties of their new State, which are meet and forcible, to enable you to the Love of God and Universal Obedience, but also those that have a peculiar force and aptitude suitable to the special Nature of such Duties: And you must endeavour to assure your selves of them by Faith, that you may be encouraged and strengthned to perform the Duties. I shall give you some instances of this manner of practice in several Duties, whereby you may the better understand how to guide your selves in the rest. And as to the Duties of the first Table, if you would draw near to God in a Duty of his Worship with a true Heart, you must do it in full assurance of Faith concerning your enjoyment of Christ, and his Salvation. And would you perform the great Duty of trusting on the Lord with all your Heart, casting your Care upon him, and committing the disposal of your self to him in all your Concerns? Perswade your self through Christ, that God, according to his Promise, *will never fail you, nor forsake you*; that he taketh a *Fatherly Care of you*, that he will *with-hold no good thing from you*, and will make all *things to work for your Good*: And thus you will be strong and couragious in the practice of this Duty: Whereas, if you live in a meer suspence concerning your Interest in the Priviledges, you will be subject to *carnal fears*, *carping cares*, in despite of your Heart, and you will be prone to trust on the Arm of Flesh,

Flesh, tho your Conscience tell you plainly, that in so doing you incur the hainous guilt of Idolatry. Would you be strengthned to submit to the hand of God with a chearful Patience, in bearing any Affliction, and Death it self? The way to fortifie your selves, is to Believe assuredly, that your *Afflictions that are but for a moment, do work for you a far more exceeding eternal weight of Glory*; that Christ is *your gain in death and life*; that his *Grace is sufficient for you*; and his *strength made perfect in your weakness*; and that he *will not suffer you to be tempted above that you are able*; and will at *last make you more than Conquerours over all evil.* Until you attain to such perswasions as these, you will be prone to fret, and murmur under the burden of Affliction, and to use indirect means to deliver your selves, notwithstanding the cleerest Convictions to the contrary. Would you limit your selves to the Observation of Gods own Institutions in his Worship? Believe that you are compleat in Christ, and have all perfection of spiritual Blessings in him; and that God will build you up in Christ by the Ordinances of his own Appointment. This will make you account his Ordinances sufficient, and Mens Traditions, and Inventions, needless in the Worship of God: Whereas if you do not apprehend all fulness in Christ, you will be like the Papists, prone to catch at every Straw, and to multiply Superstitious Observations without end, for the supply of your spiritual Wants. Would you confess your sins to God, pray to him, and praise him heartily for his Benefits? Would you praise him for Afflictions as well as Prosperity? Believe assuredly that God is Faithful and Just to forgive your sin through Christ,

that you are made an Holy Priesthood, to offer spiritual Sacrifices of Prayer and Praises, that are acceptable to God through Christ; and that God heareth your Prayers, and will fulfill them so far as they are good for you; and that all Gods ways are Mercy and Truth toward you, whether he prosper or afflict you in this life. If you be altogether in doubt, or otherwise perswaded concerning these Priviledges, all your Confessions, Prayers and Praises, will be but heartless, Lip-labours, Slavish or Pharisaical Works. In like manner you will be enabled to hear and receive the Word as the Word of God, and to meditate on it with delight, and you will be willing to know the strictness and spirituality of the Commands of God, and to try and examine your ways impartially by them, *if you believe assuredly* that the Word is the Power of God to Salvation; and that Christ is your great Physician, *willing and able to heal you, be the case never so bad:* And where your sin abounds, his *Grace towards you doth so much the more abound:* Whereas, without these Comfortable Apprehensions, all the works of Hearing, Meditation, Self-examination, will be but uncouth heartless Works, and they will be performed negligently, and by halves, or hypocritically, and out of slavish Fear, with much reluctancy, without any good will, or readiness of mind. So also for the right receiving of the Sacraments, you will find your selves much strengthned by Believing, that you may have Communion with God and Christ in them, and that you have a great High-Priest to *bear the Iniquity of your holy things*, and to make you for ever *accepted before the Lord.* In the same way you

you are to apply your ſelves to all Duties towards your Neighbour, required in the ſecond Table of the Law, by Acting in a perſwaſion of ſuch priviledges of your new Eſtate, as have a peculiar force to encourage and ſtrengthen you for the performance of them. That you may *love your Neighbour as your ſelf, and do to him in all things as you would he ſhould do to you, without partiality and ſelf-ſeeking; that you may give him his due Honour, and abſtain from injuring him in his Life, Chaſtity, worldly Eſtate, good Name, or from Coveting any thing that is his, according to the ſeveral Commands in the ſecond Table of the Decalogue:* You muſt walk in a perſwaſion, not only that theſe things are juſt and equitable toward your Fellow-Creatures, and that you are ſtrictly bound to the performance of them, but that they are the *will of your heavenly Father, that hath begotten you according to his own Image in Righteouſneſs and true Holineſs, and hath given you his Spirit, that you may be like-minded to him in all things:* And that they are the *mind of Chriſt who dwelleth in you, and you in him:* That God and Chriſt are kind, tender-hearted, long-ſuffering, full of goodneſs to Men, whether good or bad, Friends or Enemies, Poor or Rich; and that Chriſt came into the World, *not to deſtroy, but to ſave*; and that you are of the ſame Spirit; that the Injuries done to you by your Neighbours can do you no harm: And you need not ſeek any good for your ſelves by injuring them, becauſe you have all deſirable happineſs in Chriſt; and all things, tho intended by your Enemies for your hurt, certainly work for your good through Chriſt: Such apprehenſions as theſe, wrought in us by the Spirit of Faith, do certainly beget in us a right frame

of Spirit, throughly furnished for every good work towards our Neighbour. Likewise, your Hearts will be *purified to unfeigned love of the Brethren in Christ*, and you will walk toward them with all *lowliness, meekness, long-suffering, forbearing one another in Love, if you maintain a stedfast belief and perswasion of those manifold Bonds of Love whereby you are inseparably joyned with them through Christ*; as particularly, *that there is one Body, and one Spirit, one hope of your Calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all. Finally, you will be able to abstain from all fleshly and worldly Lusts, that war against the Soul, and hinder all Godliness, by an assured perswasion; not meerly that Gluttony, Drunkenness, Letchery, are filthy Swinish Abominations; And that the pleasures, profits, and honours of the World are vain, empty things; but that you are Crucified to the Flesh, and the World, and quickned, raised and set in heavenly places through Christ; and that you have pleasures, profits, honours in Christ, to which the best things in the World are not worthy to be compared: And that you are Members of Christ, the Temple of his Spirit, Citizens of Heaven, Children of the Day, not of the Night, nor of Darkness.* So that 'tis below your State and Dignity to practise *deeds of darkness*, and mind *fleshly worldly things.* Thus I have given Instances enough to stir you up to acquaint your selves with the manifold endowments, priviledges, properties of your New State in Christ, as they are discovered in the Gospel of your Salvation, whereby the new Nature is fitted for holy Operations; as the common Nature of Man is furnished with the Endowments necessary for those Functions and Operations to which it

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is deſigned; and alſo to ſtir you up to make uſe of them by Faith, as they ſerve to ſtrengthen you either for Univerſal Obedience, or for particular Duties: And by this manner of Walking, your Hearts will be comforted and eſtabliſhed in every good Word and Work, and you will grow in Holineſs, until you attain to Perfection in Jeſus Chriſt.

8. If you endeavour to grow in Grace and in all Holineſs, truſt aſſuredly that God will enable you by this manner of Walking, to do every thing that is neceſſary for his Glory and your own everlaſting Salvation, and that he will graciouſly accept of that Obedience through Chriſt, which you are enabled to perform according to the meaſure of your Faith, and pardon your Failings, though you offend in many things, and fall ſhort of many others, as to degrees of Holineſs and high Acts of Obedience. And therefore attempt not the performance of Duty in any other way, though you cannot yet attain to do ſo much as you would in this way. This is a neceſſary Inſtruction to eſtabliſh us in the life of Faith, that the ſenſe of our manifold Failings and Defects, may not move us eitheir to Deſpair, or to return to the uſe of carnal Principles and Means, for help againſt our Corruptions, as accounting this way of living and acting by Faith, to be in-ſufficient for our Sanctification and Salvation. The Apoſtle *Paul*, exhorts the *Galatians* to walk in the Spirit; *though the fleſh luſts againſt the ſpirit, ſo that they cannot do the things that they would*, Gal. 5 10, 17. We are to know that though the Law requireth of us the utmoſt perfection of Holineſs, yet the Goſpel maketh an allowance for our Weakneſs, and Chriſt is ſo meek

and lowly in heart, that he accepteth of that which our weak Faith can attain to by his Grace, and doth not exact or expect any more of us for his Glory and our Salvation, until we grow stronger in Grace. *God shewed his great Indulgence to his People under the Old Testament, that* Moses *the Law-giver suffered them, because of the hardness of their hearts to put away their Wives: Though from the beginning it was not so*, Mat. 19. 8. and also in tolerating the customary practice of Polygamy; tho Christ will not tolerate the continuance of such Practices in his Church, since his Spirit is more plentifully poured forth under the Gospel: Yet he is as forward as ever, to bear with the Failings of his weak Saints that desire to obey him sincerely. *We have another Instance of God's Indulgence*, more full to our present purpose, in his *commanding* that the *fearful and faint-hearted*, should not be forced to enter into the Battel against their Enemies, but suffered to *return home to their Houses*: Though fighting in Battel against Enemies, without Fear and Faint-heartedness, was a Duty that God did much exercise his People in, at that time, *Deut.* 20. 3, 8. So under the Gospel, though it be an eminent part of Christ's Service, to endure the greatest Fight of Afflictions and Death it self, courageously for his Name sake, yet if any be so weak in Faith that they have not sufficient Courage to venture into the Battel, no doubt but Christ alloweth them to make use of any honest means, whereby they may escape the hands of Persecutors with safety to their holy Profession: He will accept them in this weaker kind of Service, and will approve of them better than if they should hazard

a denial of his Name, by venturing themſelves upon the Tryal of Martyrdom, when they might have eſcaped it. *Peter* came off with Sin and Shame, by *venturing beyond the meaſure of his Faith*, into the hands of his Perſecutors, when he went after Chriſt to the High Prieſt's Hall; whereas he ſhould rather have made uſe of that indulgent Diſmiſſion that Chriſt gave to him and the reſt of his Diſciples: *Let theſe go their way*, Joh. 18. 8. Chriſt dealeth with his People as a good careful Shepherd, that will not over-drive his Sheep: *He gathereth his Lambs with his Arms, and carrieth them in his Boſom, and will gently lead thoſe that are with young*, Iſa. 40. 11. He would not have his Diſciples urged rigorouſly upon the Duty of Faſting, when their Spirits were unfit for it, becauſe he knew that impoſing Duties above their Strength, is like *putting a piece of new Cloath into an old Garment, and new Wine into old Bottles*; which ſpoyleth all at laſt, *Mat.* 9. 14, 17. That Precept of *Solomon*, *Be not righteous overmuch*, Prov. 7. 10. is very uſeful and neceſſary, if rightly underſtood. We are to beware of being too rigorous in exacting Righteouſneſs, of our ſelves and others beyond the meaſure of Faith and Grace. Overdoing commonly proveth undoing. Children that venture on their Feet beyond their Strength, have many a Fall; and ſo have Babes in Chriſt, when they venture unneceſſarily upon ſuch Duties as are beyond the ſtrength of their Faith. We ſhould be content at preſent to do the beſt that we can according to the meaſure of the gift of Chriſt, though we know that others are enabled to do much better; and we are not to deſpiſe the day of ſmall things, but to praiſe God that he

he worketh in us any thing that is well-pleasing in his sight, hoping that he will sanctify us throughout, and bring us at last to perfection of Holiness through Jesus Christ our Lord. And we should carefully observe in all things, that good Lesson of the Apostle, *not to think of our selves more highly than we ought to think, but to think soberly, according as God hath dealt to every Man the measure of Faith*, Rom. 12. 3.

DIRECT. XIII.

Endeavour diligently to make the right use of all means appointed in the word of God, for the obtaining and practising of Holiness, only in this way of believing in Christ and walking in him, according to your new State by Faith.

EXPLICATION.

THis might have been added to the Instructions in the Explication of the former Direction, because its Use is the same to guide us in the mysterious manner of practising Holiness in Christ, by the life of Faith; but the weight and comprehensiveness of it, maketh it worthy to be treated of by it self, as a distinct Direction. Two things are observable in it: First, That though all Holiness be effectually attained unto by

by the life of Faith in Christ, yet the use of any means appointed in the Word for attaining and promoting Holiness, is not hereby made void, but rather established. This is needful to be observed against the Pride and Ignorance of some carnal Gospellers, that being puft up with a Conceit of their feigned Faith, imagine themselves to be in such a state of Perfection, that they are above all Ordinances, except singing *Halelujahs*: And also against the *Papists* that run into the contrary Extream, by heaping together a multiude of means of Holiness which God never commanded, neither ever came they into his Heart; and that Slander the Protestant Doctrin of Faith and Free Grace, as if it tended to destroy all diligent use of the means of Holiness and Salvation, and to breed up a company of lazy Solifidians. We do indeed assert and profess that a true and lively Faith in Christ, is alone sufficient and effectual through the Grace of God, to receive Christ and all his Fulness, so far as is necessary in this Life for our Justification, Sanctification and eternal Salvation: But yet we also assert and profess, that several means are appointed of God, for the Begetting, Maintaining and Increasing of this Faith, and the Acting and Exercising of it, in order to the attainment of its End; and that these means are to be used diligently which are mention'd in the Sequel. True Believers find by Experience, that their Faith needeth such Helps, and they that think themselves above any need of them, do reject the Counsel of God against themselves, like to those Proud *Pharisees and Lawyers*, that thought it a thing beneath them, and *refused to be baptized of* John,

John, *Luk.* 7. 30. yet we account no means necessary or lawful to be used for the attainment of Holiness, besides they that are appointed by God in his Word. We know that Holiness is *a Part of* our Salvation, and therefore they that think that Men may, or can invent any means effectual for the attainment of it, do ascribe their Salvation partly to Men, and rob God of his Glory, in being our only Saviour; and they do thereby plainly shew, That though they *draw nigh unto God with their mouth and honour him with their lips, yet their hearts are far from him; and in vain do they worship him, teaching for Doctrins, the commandments of men*, Mat. 15. 7, 8, 9.

The Second thing observable and principally design'd in this Direction, is the right manner of using all the means of Holiness, for the obtaining and practising of it in no other way, besides that of believing in Christ, and walking in him according to our new State by Faith, which hath been already demonstrated to be the only way whereby we may effectually attain to this great End. We must use them as helps to the life of Faith, in its Beginning, Continuance and Growth; and as Instruments subservient to Faith, the principal Instrument in all its Acts and Exercises whereby the Soul receiveth Christ, and walketh in all Holiness, by him. We must beware lest we use them rather in Opposition, than in Subordination to the way of Sanctification and Salvation by Free Grace in Christ, through Faith; and lest by our Abuse of them, they be made rather Hindrances, than Helps to our Faith. We must not Idolize any of the means, and put them into the place of Christ, as the *Papists* do *by trusting*

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in them; as if they were effectual to conferr Grace to the Soul, by the work that is done in the use of them. Neither may we use them as works of Righteousness, to be performed as Conditions for the procuring of the Favour of God, and the Salvation of Christ: Neither must they be accounted so absolutely necessary to Salvation, as if a true Faith were void and of none effect, when we are debarred from the Enjoyment of several of them. The holy Scriptures with all the means of Grace appointed therein, are *able to make us wise unto Salvation*, no other way than *by faith in Jesus Christ*, 2 Tim. 3. 15. and therefore our wise Endeavour must be, not to use them in any opposition to the Grace of God in Christ. For God's Ordinances are like the Cherubims of Glory, made with their Faces looking towards the Mercy-Seat: They are made to guid us to Christ for Salvation by Faith alone. If any turn them to another use, it is a great Violation of divine Institutions, as if any Sacrilegious Person had presumed to turn the Faces of the Cherubims from the Mercy-Seat some other way. This right use of the means of Grace, is a Point wherein many are Ignorant, that use them with great Zeal and Diligence, and thereby they do not only lose their Labour and the benefit of the means, but also they wrest and pervert them to their own Destruction. The *Jews* under the Law of *Moses*, enjoyed many more Ordinances of divine Worship than we do under the Gospel; but their Table became their Snare, and they fell miserably from God and Christ, because the Veil of Ignorance was upon

their

their Hearts that they could not look to the end of those Ordinances, even to the Lord Jesus Christ; *And they sought not salvation by faith, but by the ordinances as works of righteousness, and by other works of the law; for they stumbled at the stumbling stone*, Rom. 9. 31, 32; and 10. 4, 5. 2 Cor. 3. 13, 14. That you may not stumble and fall by the same pernicious Error, I shall shew particularly, how several of the principal means of Holiness appointed in the Word of God, are to be made use of in that right manner expressed in the Direction.

1. We must endeavour diligently to know the Word of God contained in the Holy Scripture, and to improve it to this end, *That we may be made wise unto Salvation through faith, which is in Christ Jesus*, 2 Tim. 3. 15. Other means of Salvation are necessary to the more abundant well-being of our Faith, and of our new State in Christ; but this is absolutely necessary to the very being there of; because Faith cometh by hearing the Word of God, and receiveth Christ as manifested by the Word, as I have before proved. *Raab* the *Canaanite* was justifyed by Faith, before she had any visible Communion with the Church in any of God's Ordinances; yet not without the Word of God, even the same Word for Substance, which was written in the Scriptures, and was then extant in the Books of *Moses*: Though that Word was not brought to her by any Book of Holy Scripture, nor by the Preaching of any Holy Minister, but by the Report of the Heathens, *Josh.* 2. 9, 11. But here our great work must be to get such a Knowledge of the Word, as is necessary and sufficient

to

to guide us in receiving of Christ, and walking in him by Faith. You must not be of their Minds that think the Knowledge of the Ten Commandments, to be sufficient to Salvation, or that would have Mysteries to remain hidden from the Understanding of the Vulgar, and nothing to be Preached to them but that they can readily assent to, and receive by the Light that is in all Men; of which Mind it may be some Ministers are, who unwitingly agree with the *Quakers* in a Fundamental of their Heresie. But you must endeavour chiefly to know the Mystery *of the Father and the Son, as it is* discovered in the Gospel, *Wherein are hid all the treasures of wisdom and knowledge*, Col. 2. 2, 3. *Which to know is life eternal, and the ignorance of it, is death eternal*, Joh. 17. 3. 2 Cor. 4. 3. You must know *that Christ is the end of the law*, Rom. 10. 4. and therefore you must endeavour to know the Commands of the Law, not that you may be enabled by that Knowledge to practise them immediately, and so to procure Salvation by your Works; but rather by your Knowledge of them, you may be made sensible of your Inablility to perform them, and of the Enmity that is in your Heart against them, and the Wrath that you are under for breaking of them, and the Impossibility of being saved by your own Works, that so you may flee to Christ for Refuge, and trust only to the Free Grace of God for Justification and Strength, to fulfill the Law acceptably through Christ in your Conversation. And for this end you must endeavour to learn the utmost Strictness of the Commands, the exact Perfection and spiritual Purity which they require, that you may be the more

more convinced of Sin, and stired up to seek unto Christ for Remission of Sin, for Purity of Heart, and spiritual Obedience, and be brought nearer to the Enjoyment of him. As Christ testified that the *Scribe*, who understood the greatness of that Command of *Loving the Lord with all the Heart and Soul*, was not far from the *Kingdom of God*, Mar. 12. 34. the most effectual Knowledge for your Salvation, is to understand these Two Points. The desperate Sinfulness and Misery of your own natural Condition, and the alone Sufficiency of the Grace of God in Christ for your Salvation, that you may be abased as *to the Flesh*, and exalted *in Christ* alone. And for the better understanding of these Two main Points, you should learn how the *first Adam was the figure of the second*, Rom. 5. 14. How Sin and Death came upon all the natural Seed of the first *Adam*, by his Disobedience in *eating the forbidden Fruit*, and how Righteousness and Everlasting Life come upon all the spiritual Seed of the second *Adam*, Jesus Christ, by his Obedience unto Death, *even the death of the Cross*. You also should learn the true difference betwixt the Two Covenants, the Old and the New, or the Law and the Gospel; that the former shutteth us up under the Guilt and Power of Sin, and the Wrath of God and his Curse, by its rigorous Terms, *Do all the Commandments and live, and cursed are you if you do them not, and fail in the least Point.* The latter *openeth the gates of righteousness, and life to all Believers*, (i. e. the New Covenant) by its gracious Terms, *Believe in the Lord Jesus Christ and live*, i. e. *All your Sins shall be forgiven, and Holiness and Glory shall be given to you freely by his Merit*

Merit and Spirit. Furthermore, you ſhould learn the Goſpel Principles that you are to walk by, for the attainment of Holineſs in Chriſt. And here I ſhall mind you particularly that you would be a good Proficient in Chriſtian Learning, if you get a good Underſtanding of the *6th.* and *7th.* Chapters of the Apoſtle *Paul* to the *Romans*, where the powerful Principles of Sanctification are purpoſely treated of, and differenced from thoſe weak and ineffectual Principles, which we are moſt naturally prone to walk by: I need not particularly commend any other Points of Religion to your Learning; for if you get the Knowledge of theſe principal Points which I have mentioned, and improve it to a right end, which is to Live and Walk by Faith in Chriſt, your own renewed Mind will covet the Knowledge of all other things that appertain to Life and Godlineſs; *And if in any thing you be otherwiſe minded* than is according to ſaving Truth, *God ſhall reveal even this unto you*, Phil. 3. 15. Yet let me caution you, leſt inſtead of gaining Chriſt by your Knowledge, you rather loſe him by putting your Knowledge in the place of Chriſt, and truſting on it for your Salvation. One cauſe of the *Jews* periſhing was, *that they reſted in a form of knowledge, and of the truth in the law*, Rom. 2. 20. and doubtleſs, all that many Chriſtians will gain by their Knowledge in the end, will only be to be beaten with more Stripes, becauſe they place their Religion and Salvation, chiefly in the Knowledge of their Lords Will, and in their Ability to Talk and Diſpute of it, though it may be for the moſt part, at the Tavern or Ale-Bench, *without preparing themſelves to do according*

cording thereunto, Luk. 12. 47. much less are you to place your Religion and hope of Salvation, in a daily Task of reading Chapters, or repeating Sermons, without understanding more than the *Papists* do their Lessons in the Latin Mass, and Canonical Hours; as sad Experience sheweth that many seemingly Devout and frequent Hearers of the Word, do notwithstanding remain in lamentable and wonderful Ignorance of the saving Truth; and in them is fulfilled the Prophecy of *Isaias*, *That in hearing they shall hear and not understand, and in seeing they shall see*, &c. *Mat.* 13. 14, 15.

2. Another means to be used diligently for the promoting of the Life of Faith, is Examination of our State and Ways according to the Word, whether we be at present in a State of Sin and Wrath, or of Grace and Salvation; that if we be in a State of Sin, we may know our Sickness, and come to the great Physician, *while it is called to day*: And if we be in a State of Grace, *we may know that we are of the truth, and assure our hearts before God, with the greater confidence, by the testimony of a good conscience*, 1 Joh. 3. 19, 21. that so our Hearts may be more strongly comforted by Faith, and established in every good work; and that if our ways be evil, *we may turn from them to the Lord our God through Christ, without whom none cometh to the Father*, Lam. 3. 40. Joh. 14. 6. But your great care in this work of Self-examination, must be to perform it in such a manner, that it may not hinder and destroy the Life of Faith, as it doth in many, instead of promoting it. Therefore beware lest you trust upon your Self-examination, rather than upon Christ: As some do that think they have made their Peace with God, meerly because

becauſe they have examined themſelves upon their Sick-Bed, or before the Receiving of the Lords Supper, though they have found themſelves Stark Naught, and do not depend on Chriſt to make them better; but on their own deceitful Purpoſes and Reſolutions. Think not that you muſt begin this Work with doubting whether God will extend Mercy to you, and ſave you, and that you muſt leave this, a Queſtion wholly under debate until you have found out how to reſolve it by Self-examination. This is a common and very pernicious Error in the very foundation of this Work, which is hereby laid in the great Sin of Unbelief, which as ſoon as it prevaileth, doth by its great Influence, Daſh and Obſcure all inward gracious Qualifications of Peace, Hope, Joy, Love to God and his People, before they be at all tryed whether they can give any good Evidence for their Salvation. And it makes People willing to think their own Qualifications better than they are, leſt they ſhould fall into an utter Deſpair of their Salvation; and thus it wholly marreth the good work of Self-examination, and maketh it deſtructive to our Souls; *For to them that are defiled and unbelieving, there is nothing pure*, Tit. 1. 15. You ſhould rather begin the work with much aſſurance of Faith, that though you find your Heart never ſo wicked and reprobate at preſent, (as many of God's choiceſt Servants do often find) yet the Door of Mercy is open for you, and that God *will certainly* ſave you for ever, *if you put your truſt in* his Grace *through Chriſt*. I have formerly ſhewed that this confident Perſuaſion, is of the nature of ſaving Faith, and that we have ſufficient Ground for it in the Free Pro-

misses of the Gospel; when we walk in Darkness and can see no Light shining forth in our gracious Qualifications. If we begin the work with this Confidence, it will make us impartial and not afraid to find out the worst by our selves, and willing to judge that *our hearts are deceitful above all things, and desperately wicked beyond what we can find out*, Jer. 17. 9. And if we *have any holy Qualifications*, this Confidence will preserve them in their Vigour and Brightness, that they may be able to give clear Evidence, that we are at present in a State of Grace. Mark well the difference betwixt these Two Questions, whether God will graciously accept and save me, though a vile Sinner through Christ, as before was said, and whether I am already brought into a State of *Salvation?* The former of these I say, is to be resolved affirmatively by a confident Faith in Christ; the latter only is to be inquired into by Self-examination. Mis-spend not your time as many do, in poring upon your Hearts, to find whether you be good enough to trust on Christ for your Salvation, nor to find whether you have any Faith, before you dare be so bold as to act Faith in Christ. But know that though you cannot find that you have any Faith or Holiness, yet if you will *now believe on him that justifyeth the ungodly, it shall be accounted to you for righteousness*, Rom. 4. 5. And if you love Christ and your own Soul, mis-spend not your time in examining whether you have committed the unpardonable Sin against the Holy Ghost, except it be with a full Purpose to assure your self more and more, that you are not guilty thereof; for any Doubtfulness in this Point, will but harden you in Unbelief. Remember

member well that the Question to be resolved, is, Whether you be at present in a state of Grace? and to resolve it, you must be willing to know the best by your self as well as the worst: And you must not think that Humility bindeth you to overlook your good Qualifications, and to take notice only of your Corruptions. But your great work must be, to find whether there be not some Drop of saving Grace in the Ocean of your Corruption? And it will consist well with Humility to take notice of, and own any Spark of true Holiness that is in you, because the Praise and Glory of it belongeth not to you, *but to God*, Phil. 1. 11. And you must try inherent Grace by the Touch-stone, not by the Measure; by its Nature, *not its Degree*; not denying any Lustings of the Spirit in you, because of the strong Lustings of the Flesh against the Spirit; nor denying that you are Spiritual in some degree, and Babes in Christ; because you find your selves carnal in a more prevailing degree, *and the old man bigger than the new*, Gal. 5. 17. 1 Cor. 3. 1. Especially you are to examine and prove whether you be in the Faith; for if you make sure of this, you make sure of all the things that pertain to Life and Godliness; and if you doubt of this, you will certainly doubt of the Truth of any other Qualifications, and will suspect them to be meerly Carnal and Counterfeit; because it is a known Truth, *that to the Unbelieving there is nothing pure*, and that all that have not truly received Christ by Faith, are at present in an unregenerate State, though they seem never so Pure and Godly, 2 *Cor.* 13. 5. *Tit.* 1. 15. And let not the Issue of this Tryal depend at all upon your Knowledge of the time

when, or of the Sermon, Conference, or Place of Scripture, by which you were firſt converted to the Faith; though that is good to know too, if it may be. And ſome who have formerly lived in groſs Ignorance, or in a manifeſt Oppoſition to true Faith and Holineſs, may know ſuch Circumſtances of their Converſion, and may reflect upon them comfortably, as the Apoſtle *Paul* did, who was turned of a ſuddain from his Perſecuting Rage, to be a Diſciple and an Apoſtle of Chriſt; yet others, ſincere Believers, may be wholly Ignorant of them, as *John* the Baptiſt, *who was filled with the Holy Ghoſt from his mothers Womb*, Luk. 1. 15. and they that have been trained up religiouſly, *and known the Holy Scripture from their Childhood*, as Timothy, 2. *Tim.* 3. 15. Yea, and many that are firſt turned from groſs Ignorance and Profaneneſs, to ſome external Reformation, and then in proceſs of time, brought nearer to the Kingdom of Heaven, by inſenſible Degrees, before they be really new begotten by the Spirit of Faith. There are alſo ſome that deceive their Souls, by imagining that they know at what time, and by what Text of Scripture they were converted; and can make large Diſcourſes of the workings of God upon their Hearts, and are prone to talk unſeaſonably with Vainglorying of their own Experiences, when at laſt, all their Experiences are not ſufficient to evidence that they ever attained to the leaſt meaſure of true ſaving Faith. Therefore that we may not unjuſtly condemn or juſtify our Faith, by proceeding on in-ſufficient Evidences in its Tryal, *our beſt way, is to examine it by the inſeparable Properties of a true ſaving Faith, by putting to our ſelves ſuch*

ſuch Queſtions as theſe; Are we made throughly ſenſible of our Sinfulneſs, and of the Deadneſs and Miſery of our natural State, ſo as to deſpair abſolutely of ever attaining to any Righteouſneſs, Holyneſs or true Happineſs while we continue in it? Are the Eyes of our Underſtandings enlightned to ſee the Excellency of Chriſt, and the alone Sufficiency and All-ſufficiency of his Grace for our Salvation? Do we prefer the Enjoyment of him above all things, and deſire it with our whole Heart, as our only Happineſs, whatſoever we may ſuffer for his ſake? Do we deſire with our whole Heart to be delivered from the Power and Practice of Sin, as well as from the Wrath of God and the Pains of Hell? Do our Hearts come to Chriſt and lay hold on him for Salvation, by truſting him only, and endeavouring to truſt on him confidently notwithſtanding all Fears and Doubts that aſſault us? If you find in your ſelf a Faith that hath theſe Properties, though as ſmall as a Grain of Muſtard-Seed, and oppoſed with much Unbelief and manifold Corruptions in your Soul, you may conclude that you are in a ſtate of Salvation at preſent, and that your remaining work is to continue and grow in it more and more, and to walk worthy of it; you ſhould alſo examine the Fruits of your Faith, and try whether you can *ſhew your Faith by your works*, as you are taught, *Jam.* 2. 18. that you may be ſure not to be deceived in your Judgment concerning it. And though it be true as I have noted, that Doubts concerning your Faith will breed doubting concerning the Sincerity of other Qualifications that are Fruits thereof, yet poſſibly you may get ſuch clear Evidences of your

Sincerity, as may overcome and expell all your Doubts. And here you are not only to enquire whether your Inclinations, Purposes, Affections and Actions be materially good and holy, but also by what Principles they are bred and influenced? Whether it be by slavish fears of Hell, and mercenary hopes of getting Heaven by your Works, which are legal and carnal Principles, that can never breed true Holiness; or by Gospel Principles as by love to God, because God hath loved you first, and to Christ, because he hath dyed; and by the hope of eternal Life, as the free Gift of God through Christ, and dependance on God to sanctify you by his Spirit according to his Promises. Remember that the New Testament *is the ministration of the Spirit*, 2 Cor. 3. 6. and the Spirit will sanctify us, not by legal, but by Gospel Principles. Take notice further, that you need not trouble your self to find out a multitude of Marks and Signs of true Grace, if you can find a few good ones: Particularly you may know, *That you are passed from death to life, if you love the brethren*, 1 Joh. 3. 14. *i. e.* if you love all whom you can in Charity, judge to be true Believers, and that because they are true Believers, and for the Truth Sake that dwelleth in them. *As* Solomon *discerned the true Mother of the Child, by her Affection towards her Child; so the Mother Grace of Faith, may be discerned by the Love that it breeds in us, toward all true Believers.* To conclude this Point, Happy are you if you can find so much Evidence of the Fruits of your Faith, as may enable you to express your Sincerity in these moderate Terms, *Pray for us, for we trust we have a good*

conscience

conſcience in all things, willing to live honeſtly, Heb. 13. 18.

3. Meditation on the Word of God is of very great uſe and advantage, for the attainment and practice of Holineſs through Faith in Chriſt. It is a Duty whereby the Soul doth Feed and Ruminate upon the Word as its Spiritual Food, and digeſteth it, and turneth it into Nouriſhment, whereby we are ſtrengthned for every good Work. Our Souls are ſatisfied therewith, as with *marrow and fatneſs*: When we remember God upon our Beds, and *meditate on him in the Night-watches*, Pſal. 68. 5, 6. The *new Nature* may well be called the *Mind*, Rom. 7. 25. becauſe it liveth and acteth, by minding of, and meditating on *ſpiritual things*. Therefore it is a Duty to be practiſed, not only at ſome limited times, but *all the day*, Pſal. 119. 97. yea, *day and night*, Pſal. 1. 2. even in our ordinary Employments at home and abroad. An habitual knowledge of the Word will not profit us, without an active minding it by frequent Meditation. Some think, that much Preaching of the Word is not needful, where a People are already brought to the knowledge of thoſe things that are *neceſſary to Salvation*. But they that are regenerated by the Word, find by Experience; that their Spiritual Life is maintained and encreaſed by often minding the ſame Word: And therefore as *new born Babes, they deſire the ſincere milk of the Word, that they may grow thereby*, 1 Pet. 2. 2. and would by the Preachers, be put often in remembrance of the ſame things, that they may feed upon them by Meditation, tho they know them already, and are eſtabliſhed in the preſent Truth, 2 *Pet.* 1. 12.

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But here our greatest Skill, and chiefest Concernment lies, in practising this Duty in such a manner, as that it may be subservient, and not at all opposite to the Life of Faith. We must not rely upon the performance of a daily task of Meditation; as a work of Righteousness for the procurement of the Favour of God, instead of relying on the Righteousness of Christ, as indeed we are prone to do, to catch at any Straw rather than to trust only on the Free Grace of God in Christ for our Salvation. And the end of our Meditation must not be meer Speculation and Knowledge of the Truth, but rather the vigorous pressing it upon our Consciences, and the stirring up our Hearts and Affections to the Practice of it: And in stirring up our selves to holy Practice, we must warily observe how far the several parts of the Truth of God are powerful and effectual for the attainment of this End, that we may make use of them accordingly. We must not imagine as too many do, yea, and some great Masters in the Art of Meditation, that we can bring our Hearts effectually to the Love of God and Holiness, and can work strange Metamorphoses, and work or frame in our Hearts any holy Qualifications or Vertue, meerly by working in our selves strong Apprehensions of God's eternal Power and God-head, his soveraign Authority, Omniscience, perfect Holiness, exact Justice, the equity of his Law, and reasonableness of our Obedience to it; the unspeakable Happiness prepared for the Godly, and Misery for the Wicked to all Eternity. Meditation on such things as these, is indeed very useful to press upon our Consciences the Strictness of our Obligation

ligation to holy Duties, and to move us to go by Faith to Christ, for Life and Strength to perform them. But that we may receive this Life and Strength whereby we are enabled for immediate performance, we must meditate believingly on Christ's saving Benefits, as they are discovered in the Gospel, which is the only Doctrin which is the Power of God to our Salvation, and whereby the quickning Spirit *is ministred to us, and that is able to build us up, and give us an inheritance among all them which are sanctifyed*, Rom. 1. 16. 2 Cor. 3. 6. Act. 20. 32. You must take special care to act Faith in your Meditation, mix the Word of God's Grace with it, or else it will *not profit you*, Heb. 4. 2. and if you set the *loving kindness of God* frequently *before your eyes*, by meditating on it believingly, you will be strengthned to *walk in the truth*, Psal. 26. 2. and by *beholding as in a glass the glory of the Lord, you will be changed into the same image from glory to glory, even as by the Spirit of the Lord*, 2 Cor. 3. 18. This kind of Meditation is sweet and delightful to those that are guided to it by the Spirit of Faith, and it needs not the help of such artificial Methods as the Vulgar cannot easily learn: You may let your Thoughts run in it at liberty, without confining them to any rules of Method; you will find your Souls much enlivened by it, and enriched with the Grace of God, which cannot be effected by any other kind of Meditation, though it be never so methodical, and curiously framed according to the Rules of Art.

4. The Sacrament of Baptism must needs be of great use to promote the Life of Faith, if it be made use of according to its Nature and Institution,

stitution, *because it is a seal of the righteousness of faith, as circumcision* was formerly, *Rom.* 4. 11. But then we must take heed of making it a Seal of the contrary Righteousness of Works, as the carnal *Jews* did, that sought to be justified by the Law of *Moses*, and as many Christians do, that *transform the New Covenant into a Covenant of Works, requiring sincere Obedience to all the Laws of Christ, as the condition of our Justification*; into which new devised Covenant, they think themselves to be *entred by their Baptism.* I may say of Baptism thus perverted and abused, as the *Apostle saith of Circumcision.* Baptism verily profiteth if thou keep the Law, but if thou be a Breaker of the Law, thy Baptism is made no Baptism, *Rom.* 2. 26. If thou be Baptised, so long as thou continuest in the abuse of that holy Ordinance, Christ shall profit you nothing; Christ is become of no effect to you; *Ye are all fallen from grace*, Gal. 3. 2. 4. Beware also of making an Idol of Baptism, and putting it in the place of Christ, as the *Papists* do, who hold that it conferreth Grace by the very work that is performed in the Administration of it. And as many Ignorant People do, that trust rather on their Baptism, than on Christ; like to the *Pharisees*, who placed their Confidence on Circumcision, and other external Privileges, *Phil.* 3. 4, 5. We are to know that God is not well pleased with many that are Baptised, 1 *Cor.* 10. 2, 5. and the time will come when he will punish the Baptised with the Unbaptised, as well as the *circumcised with the uncircumcised*, Jer. 9. 25. Beware also of advancing Baptism to an equal Partnership with Faith in your Salvation, as some

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do, who account all Baptiſm null and void, beſides that which is adminiſtred to perſons grown up to years of Diſcretion, and they that refuſe to be re-baptized at thoſe years, are to be accounted Aliens from the true Church, from Chriſt and his Salvation, notwithſtanding all their Faith in Chriſt. If the Baptiſm of Infants were null and void, yet the want of true Baptiſm would be no Damning matter to thoſe that are otherwiſe perſwaded. Circumciſion was as neceſſary as Baptiſm in its time, and yet the *Iſraelites* omitted it for the ſpace of forty years in the Wilderneſs, without fearing that any would *fall ſhort of Salvation for want of it*, John 5. 6, 7. Many precious Saints in the Primitive times of Perſecution, have gone to Heaven through a Baptiſm of Suffering for the Name of Chriſt, before they had opportunity to be Baptized with Water: And in thoſe ancient Times, when the Cuſtom of deferring Baptiſm too much prevailed, we are not to think, that none were in a ſtate of Salvation by Faith in Chriſt, that deferred that Ordinance, or neglected it. Take notice further, that it is not ſufficient to avoid the pernicious Errors of thoſe that pervert Baptiſm, contrary to its Inſtitution; but you muſt be alſo diligent in the improving of it to the ends for which it was inſtituted. And here let me deſire you to put the Queſtion ſeriouſly to your Souls, What good uſe you do make of your Baptiſm? How often, or ſeldom do you think upon it? The vulgar ſort of Chriſtians, yea it may be feared, many ſincere Converts, do ſo little think upon their own Baptiſm, and ſtudy to make a due improvement of it, that its of no more profit to their Souls, than if they never had bin

bin Baptized; yea, their sin is the more aggravated by rendring such an Ordinance of none effect to their Souls, through their own gross neglect. Tho Baptism be administred to us but once in our Lives, yet we ought frequently to reflect upon it, and upon all Occasions to put the Question to our selves, Into what were we Baptized? *Acts* 19. 2. What this Ordinance Seals? What did it engage us to? And accordingly, we must stir up and strengthen our selves by our Baptism, to lay hold on the Grace which it seals to us, and to fulfil its Engagements. We should often remember, that we are made Christs Disciples by Baptism, and engaged to hear him rather than *Moses*, and to Believe on him for our Salvation; as *John* baptized with the Baptism of Repentance, saying to the People, *That they should believe on him that should come after him*, i. e. *on Christ Jesus*. We should remember, that our Baptism sealed our putting on of Christ, and our being the Children of God by Faith in Christ, and our being no longer under the former Schoolmaster the Law, *Gal.* 3. 25, 26, 27. And that it sealed to us the *putting off the body of sin*, and our *Burial and Resurrection with Christ by Faith*, and the *forgiving of our trespasses*, Col. 2. 12, 13. Our being made *Members of one Body of Christ*, and to *drink into one Spirit*, 1 Cor. 12. 12, 13. We may find by such things as these which are more fully discovered in the Gospel, that it is the proper nature and tendency of Baptism, to guide us to Faith in Christ alone for remission of Sins, Holiness, and all Salvation, by Union and Fellowship with him, and that a diligent improvement of this

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Ordinance, muſt needs be of great advantage to the Life of Faith.

5. The Sacrament of the Lords Supper is as a ſpiritual Feaſt to nouriſh our Faith, and to ſtrengthen us to walk in all Holineſs by Chriſt living and working in us; if it be uſed according to the Patern which Chriſt gave us in its firſt Inſtitution, recorded by Three Evangeliſts, *Mat.* 26. 26. *Mar.* 14. 22, 24. *Luk.* 22. 19, 20. and was extrordinarily revealed from Heaven by Chriſt himſelf to the Apoſtle *Paul*, 1 Cor. 11. 23, 25. that we might be the more obliged and ſtirred up to the exact Obſervation of it. Its end is not only that we may remember Chriſts Death in the Hiſtory, but in the Myſtery of it; as that his Body was broken for us, that his Blood is the Blood of the New Teſtament or Covenant, *ſhed for us and for* many for the remiſſion of Sins, that ſo we may receive and enjoy all the Promiſes of the New Covenant which are recorded, *Heb.* 8. 12. Its end is to mind us that Chriſts Body and Blood are Bread and Drink, even allſufficient Food to nouriſh our Souls to everlaſting Life, and that we ought to take, and eat, and drink him by Faith, and to aſſure us that when we *truly believe on him, he is as really and cloſely united to us by his Spirit, as the Food which we eat and drink is united to our Bodies.* Chriſt himſelf *Joh.* 6. doth more fully explain this Myſtery. Furthermore, this Sacrament doth not only put us in mind of the ſpiritual Bleſſings, wherewith we are Bleſſed in Chriſt and our Enjoyment of them by Faith, but alſo it is a Mean and Inſtrument, whereby God doth really exhibit and give forth Chriſt and his Salvation to true Believers,

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and whereby he doth stir up, and strengthen Believers to receive and feed upon Christ by present actings of Faith, while they partake of the outward Elements. When Christ saith *eat, drink, this is my body, this is my blood*, no less can be meant, than that Christ doth as truly give his Body and Blood to true Believers in that Ordinance, as the Bread and Cup; and they do as truly receive it by Faith. As if a Prince invest a Subject in some Honourable Office, by delivering to him a Staff, Sword or Signet, and say to him, take this Staff, Sword or Signet, this is such an Office or Preferment; *or if a Father should deliver a Deed for Conveyance of Land to his Son, and say, take it as thine own, this is such a Farm or Mannor*, how can such Expressions import any less in common Sense and Reason, than a Present, Gift and Conveyance of the Offices, Preferments and Lands, by, and with those outward Signs. Therefore the Apostle *Paul* asserteth, *that the bread in the Lords supper, is the communion of the body of Christ, and the cup is the communion of his blood*, 1 Cor. 10. 16. which sheweth that Christ's Body and Blood, *are really* communicated to us, and we *do really partake of them*, as well as of the Bread and Cup. The chief Excellency and Advantage of this Ordinance is, That it is not *only a Figure* and *Resemblance* of our living upon a crucified Saviour, but also a precious Instrument, whereby Christ the Bread and Drink of Life, *is really conveyed to us, and received by us through Faith.* This makes it to be a Love-Token, worthy of that ardent Affection toward us, which filled Christ's Heart at the time when he instituted it, when he was on the point of finishing of his

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greateſt work of Love, by *laying down his Life for us*, 1 Cor. 11. 23. And this is diligently to be obſerved, that we may make a right improvement of this Ordinance, and receive the ſaving Benefits of it. One reaſon why many do little eſteem, and ſeldom or never partake of this Ordinance, and do find little benefit by it is, becauſe they falſly imagine, that God in it only holds forth naked ſigns and reſemblances of Chriſt and his Salvation, which they account to be held forth ſo plainly in Scripture, that they need not the help of ſuch a ſign: Whereas, if they underſtood, that God *doth really give Chriſt himſelf to their Faith*, by and with thoſe Signs and Reſemblances, they would prize it as the moſt delicious Feaſt, and be deſirous to partake of it on all opportunities, *Acts* 2. 42. and 20. 7. Another reaſon why many partake ſeldom or never of this Ordinance, and know little of the benefit of it, is, becauſe they think themſelves brought by it into great danger of *eating and drinking their own Damnation*, according to thoſe terrifying words of the Apoſtle, 1 *Cor.* 11. 29. therefore they account it the ſafeſt way wholly to abſtain from ſuch a dangerous Ordinance; or at leaſt, that once a year is enough to run ſo great a Hazard. And if they be brought to it ſometimes by conſtraint of Conſcience, their ſlaviſh Fears bereave them of all comfortable Fruit of it. So that inſtead of ſtriving to receive Chriſt and his Salvation therein, they account themſelves to have ſucceeded well, if they come off without the Sentence of Damnation. As the Jewiſh *Rabbies* write, that the High-Prieſts Life was ſo eminently hazarded by his entring once a year into the Holy of Holies,

that he stayed there as little time as he could, lest the People should think him to be struck dead by the Hand of God: And when he was come forth alive, he usually made a Feast of Thanksgiving for Joy of so great a Deliverance. But there is no reason why we should be so much terrified by those words of the Apostle, for they were darted against such a gross prophanation of the Lords Supper amongst the *Corinthians* as we may easily avoid, by observing the Institution of it, which the Apostle proposeth to them as a sufficient remedy against the gross abuse, in not discerning or differencing the *Lords Body from other bodily Food*, and partaking of it as their own Supper, with such disorder, that one was Hungry, and another Drunken. Besides, that terrifying word Damnation, may be rendred more mildly *Judgment*, as it is in the Margent; yea the Apostle himself, *Ver.* 32. doth interpret it of a merciful, *temporal Judgment*, whereby we are *chastened* of the Lord, that we should not be *condemned* with the World. We are indeed prone to sin in receiving this Ordinance unworthily, and so we are also to pollute more or less, all other holy things that we meddle with. So that the consideration of our danger might fill us with slavish fear in the use of all other means of Grace as well as of this, were it not that we have a great High-Priest, to bear this Iniquity of our *holy things*, Exod. 28. 38. under the Covert of whose Righteousness we are to draw near unto God, without slavish fear in the full assurance of Faith, in this as well as in other holy Ordinances; and we are to *rejoyce in the Lord* in this spiritual Feast, as the *Jews were bound* to do in their *solemn Feasts*, Deut. 16. 14, 15. There are other Abuses

of

of this Ordinance like to those of Baptism forementioned, whereby it is rendred oppoſite, rather than ſubſervient to the Life of Faith. Some put it in the place of Chriſt by truſting on it as a work of Righteouſneſs, for the procuring of Gods Favour, or an Ordinance ſufficient to confer Grace to the Soul by the very work wrought. Others make it ſo neceſſary, that they account that Faith is not ſufficient without it; and therefore they will partake of it if they can poſſibly, tho it be in a *diſorderly manner upon their ſick-Beds*, when they are in fear of Death, as their *Viaticum*. The Papiſts do horribly Idolize it by their figment of Tranſubſtantiation, and the Adoration of their Breaden God, and their Sacrifice of the Maſs for the ſins of the Quick and the Dead. We ought warily to conceive, that the true Body and Blood of Chriſt are given to us, with the Bread and Wine, in a *ſpiritual myſterious manner*, by the unſearchable Operation of the Holy Spirit, *uniting Chriſt and us together by Faith*, without any Tranſubſtantiation in the outward Elements.

6. Prayer is to be made uſe of, as a means of living by Faith in Chriſt, according to the New Man. And it is the making our Requeſts with Supplication and Thankſgiving: That it is to be uſed ſo, as an eminent Means appears, becauſe God requireth it, 1 *Theſſ.* 5. 17. *Rom.* 12. 12. It is our prieſtly Work, 1 *Pet.* 2. 5. compared with *Pſal.* 141. 2. and the property of Saints, 1 *Cor.* 1. 2. and God is a God, hearing Prayer, *Pſal.* 65. 2. God will be prayed to by his People for the benefit that he is minded to beſtow upon them when once he hath enabled them to pray; though at firſt he is found of them that ſeek him not,

Ezek. 36. 27, 37. *Phil.* 1. 19, 20. that he may prepare them for Thanksgiving, and make Benefits double Benefits to them, *Psal.* 66. 16, 18, 19. and 50. 15. 2 *Cor.* 1. 10. 11. Though his Will be not changed by this means; yet it is accomplished ordinarily, and his Purpose is to accomplish it this way. And therefore trusting assuredly should not make us neglect, but rather perform this Duty, 2 *Sam.* 7. 27. Christ the Mediator of the new Covenant by which Justification and Sanctification are promised, is also the Mediator for Acceptance of our Prayers, *Heb.* 4. 15, 16. The Spirit that sanctifieth us, begetteth us in Christ, sheweth the things of Christ to us, is a Spirit of Prayer, *Zech.* 12. 10. *Gal.* 4. 6. He is as Fire inflaming the Soul, and making it to mount upward in Prayer to God. Prayerless People are dead to God. If they are Children of *Sion*; yet they are but still-born, dead *Children that cry not*, Acts 9. 11. not written among the living in *Jerusalem*: Heathens in Nature, though Christians in Name, *Jer.* 10. 25. It is a Duty so great, that it is put for all the Service of God, as a fundamental Duty, which if it be done, the rest will be done well, and not without it; and other Ordinances of Worship are Helps to it, *Isa.* 56. 7. It is the great means whereby Faith doth expert it self to perform its whole Work, and poureth it self forth in all holy Desires and Affections, *Psal.* 62, 8. and so yeilds a sweet savour as *Mary*'s Box of precious Spicknard, *Mark* 14. 3. *John* 12. 3. And so the same Promises are made to Faith and Prayer, *Rom.* 10. 11, 12, 13. It is our continual Incense and Sacrifice, whereby we offer our selves, Hearts, Affections and Lives to God, *Psal.* 141. 2. We act all Grace in it,

and

and must act it this way, or else we are not likely to act it any other way. And as we act Grace so we obtain Grace by it, and all Holiness, *Psal.* 138. 3. *Luk.* 11. 13. *Heb.* 4. 16. *Psal.* 81. 10. Our Riches come in by it. *Israel* prevails while *Moses* holds up his Hands, *Exod.* 17. By Prayer *Hannah* is strengthened against her Sorrows, 1 *Sam.* 1. 15, 18. Peace is continued, *Phil.* 4. 6,7. the disordered Soul set in order by it as *Hannah*, 1 *Sam.* 1. *Psal.* 32. 1, 5. *Incense was still burnt while the Lamps were dressed*, Exod. 30. 7, 8. It is added to the Spiritual Armoury, not as a particular piece of it, but as a means of putting on all, and making use of all aright, that we may stand in the evil Day, *Eph.* 6. 18. It is a means of transfiguring us into the likeness of Christ in Holiness, and making our spiritual Faces to shine, as Christ was transfigured bodily whilst he prayed, *Luk.* 9. 29. and *Moses* his Face shone whilst he talk'd with God, *Exod.* 34. 29. Hence the frequent use of this Duty is commended to us, *Eph.* 6. 18. πανὶ καιρῷ on all Seasons and Opportunities, and by the example of the Saints in publick with the Congregation, *Acts* 2. 42. & 10. 30, 31. Solemn continued Acts of Prayer should be, *Mat.* 6. 1. Yea, several times, as *Morning and Evening Sacrifice*, Dan. 6. 10. Psal. 92. 2. or Thrice, *Psal.* 55. 17. besides *special Occasions*, Jam. 5. 13. and *brief Ejaculations*, that hinder not other business, *Psal.* 129. 8. 2 *Sam.* 15. 31. *Neh.* 2. 4. Prayers should be *solemn in our Closets*, Mat. 6. 6. in *Families*, Acts 10. 30, 31. And as Sacrifices were multiplyed on the Sabbath-days, and days of Atonement, and at other *appointed seasons*, Numb. 28. besides the continual *burnt-offering*, so ought Prayer also.

In a word, a Christian ought to give up himself *eminently to this Duty*, Psal. 109. 4. *without limits*, Psal. 119. 164. But the great work is, to practise this Duty rightly for Holiness, only by Faith in Christ. Here we had need say, *Lord teach us to pray*, Luke 11. 1. and that not only as to the matter, but as to the manner, both which are taught by Christ in some measure, in that brief patern of Prayer which he taught his Disciples. But for the understanding of it, we must consult the whole Word, 2 *Tim.* 3. 16, 17. And we have need of the Spirit of Christ to guide us in the Duty; and therefore we are taught to *pray by the Spirit*, i. e. the *Holy Ghost*, Jude 20. *Eph.* 2. 18. the Spirit of God only guideth and enableth our Souls to Pray aright; and that you may do so, take these Rules:

1. You must pray with your *Hearts and Spirits*, Isa. 26. 9. Joh. 4. 24. where the Spirit of Christ, and of Prayer, *principally resides*, Gal. 4. 6. Eph. 1. 17. with *Understanding*, 1 Cor. 14. 15, 16. for *we are renewed in Knowledg*, Col. 3. 10. 2 Pet. 1. 3. so that praying in Ignorance cannot Sanctifie. And it must be with sincere hearty desire of the good things we ask in Prayer: *For God seeth the Heart*, Psal. 62. 8. Prayer is chiefly a *heart-work*, Psal. 27. 8. God heareth the Heart without the Mouth, but never heareth the Mouth acceptably without the Heart, 1 *Sam.* 1. 13. Your Prayer is odious Hypocrisie, mocking of God, and taking his Name in vain, when you utter Petitions for the *coming of his Kingdom*, and *doing of his Will*, and yet hate Godliness in your Heart. This is Lying to God, and flattering with your Lips, but no true Prayer; and so God takes it, *Psal.* 78. 36.

and

and you must have a sense of your wants and necessities, and that God only can supply, 2 *Chron.* 20. 12. And *fervency* in those desires is required, *Jam.* 5. 16. And you must pray with *attention*, minding your selves what you pray, or else you cannot expect that God should mind it, 1 *Pet.* 4. 7. *Watch* to it, *Dan.* 9. 3. Set your selves to this Duty intently. God seeth where your Heart is wandring, when you *pray without attention*, *Ezek.* 33. 31. When you say never so many prayers without Understanding, Attention, Affection, it is not praying at all, but sinning and playing the Hypocrite, as Papists mumble over their Latin Prayers upon the Beads by Tale, prating like Parrots, what they cannot understand. And thus ignorant People say over their Forms of English Prayers, and account they have well-discharged their Duty, tho their Heart prayed not at all, and were minding other things. This is a meer Lip-labour and bodily Exercise, offering a *dead Carcass* to God, *plain deceit*, Mal. 1. 13, 14. a *form of Godliness*, with *denying the Power*, 2 Tim. 3. 5. whereby Popery hath cheated the World of the Power of this, and all other Holy Ordinances. They say, God minds and knows what they speak, and approves it. I answer, He doth so as to Judg them for Hypocrites and profane persons, for not knowing, minding and approving what they utter themselves: He *hath no pleasure in Fools*, *Eccles.* 5. 1, 2. They would not deal so with an Earthly Prince.

2. You must pray in the Name of Christ; *for the Spirit glorifies Christ*, Joh. 16. *and leadeth us to God through Christ*, Eph. 2. 18. As I have shewed that walking in the Spirit and walking in Christ,

is all one, so praying in the Spirit, and by, and through Christ: And as we are to walk in the Name of the Lord, and to do all things in his Name, as is commanded, *Joh.* 14. 13, 14. It is not enough to conclude our Prayers, *through Jesus Christ our Lord*, but we must come for Blessings in the Garments of our elder Brother, and must depend upon his Worthyness and Strength for all. So also we must praise God *for all things in his Name*, as things received for his sake, and by him, *Eph.* 5. 20. We must lay hold on his Strength only, and plead nothing, and own nothing for our Acceptance but him. We must not plead our own works arrogantly, like the proud *Pharisee*, *Luk.* 18. 11. 12. except only as Fruits of Grace, and Rewards of Grace, *Isa.* 38. 1, 2. Praying in the Spirit is upon Gospel, not legal Principles, *Rom.* 7. 6. with 2 *Cor.* 6. 3. with great Humiliation, and sense of Unworthyness, *Psal.* 51. with a broken Spirit, with Despair of Acceptance, otherwise than upon Christ's Account, *Dan.* 9. 18. If your Enlargements, Struglings, Meltings, have been never so great, yet without this, all is Abominable.

3. Hence you must not think to be accepted for the Goodness of your Prayers, and trust on them as works of Righteousness, which is making Idols of your Prayers, and putting them into the place of Christ, quite contrary to praying in the Name of Christ. Thus *Papists* hope to be sav'd by saying their Tale of Prayers upon their Bead-Rows; and they have Indulgences granted upon their saying so many Prayers, and of such a sort. Yea, some ignorant Protestants, trust on their Prayer as Duties of Righteousness; and they think

think one Prayer to be more acceptable than another, by reaſon of the Holineſs of the Form, if it were made by Holy Men; eſpecially the Lords Prayer, which they uſe to help them in any Exigence or Danger; how little ſoever they can apply it to their own Caſe, they make an Idol of it. And ſome uſe it and other places of Scriptures, as a Spell or Charm, to drive away the Devil: And others think their Prayers more acceptable in one place than in another, by reaſon of the Holineſs of the place, *Joh.* 4. 21, 24. 1 *Tim.* 2. 8. Others truſt on their *much ſpeaking*, Mat. 6. which they call the enlarging of their Hearts. They think to put off God, and ſtop the Mouth of Conſcience with a few Prayers, and ſo to live as they liſt.

4. Pray to God as your Father, through Chriſt as your Saviour, in Faith of Remiſſion of Sins, and your acceptance with God, and the obtaing of all other things which you deſire of him, as far as is neceſſary for your Salvation, *Jam.* 1. 5, 6, 7. *ch.* 5. 15. 1 *Joh.* 5. 14, 15. *Mar.* 11. 24. *Heb.* 10. 24. and *Pſal.* 62. 8. and 86. 7. and 55. 16. and 57. 1, 2. and 17. 6. This is praying in Chriſt, *Eph.* 3. 12. and by the Holy Ghoſt, the Spirit of Adoption, *Rom.* 8. 16. *Gal.* 4. 6. Without this, Prayer is Lifeleſs and Heartleſs, and but a dead Carcaſs, *Rom.* 10. 14. *Pſal.* 77. 4. By this you may judge whether you have prayed rightly, more than by your melting Affection, or largeneſs in Expreſſion. Though you be not aſſured that you ſhall have every thing that you ask, yet every thing that is good. This Faith you muſt endeavour to act; and therefore if any Sin lye on

Conſci-

Conſcience, you muſt ſtrive firſt to get the Pardon of it, *Pſal.* 32. 1. 5. and 51. 14, 15. and Purification from it by Faith, that you may *lift up holy hands without wrath and doubting*, 1 Tim. 2. 8. The *ſin of wrath* there is eſpecially mentioned, becauſe that is *contrary to Love and forgiving others.* Here lyes the Strength, Life and Powerfulneſs of Prayer: Set Faith on work, and you will be powerful and prevail.

5. You muſt ſtrive in Prayer to ſtir up, and act every other ſanctifying Grace through Faith, moving you thereunto. Thus your Spikenards will yield their Smell, *as godly ſorrow*, Pſal. 38.18. *peace*, Iſa. 27. 8. *joy*, Pſal. 105. 3. *hope*, Pſal. 71. 5. *deſire and love to God*, Pſal. 4. 6. *and love to all his commands*, Pſal. 119. 4, 5. *and to his people out of love to him*, Pſal. 122. *you muſt ſeek the Spirit it ſelf in the firſt place*, Luk. 11. 13. Pſal. 37. 5. *and all ſpiritual things*, Mat. 6. 33. Praying only for carnal things, ſhews a carnal Heart, and leaves it carnal. *Pray for faith*, Mar. 9. 24. and for ſuch things as may ſerve moſt for the glorifying God, 2 *Chron.* 1. 11, 12. and for outward things, you muſt act in ſubmiſſion to his Will; and thus Prayer ſets you in a holy frame, *Mat.* 26. 42. *Luk.* 22. 42, 43. Hallowing Gods Name, muſt be your aim, *Mat.* 6. not your Luſts, *Jam.* 4. 3.

6. Strive to bring your Soul into order by this Duty, however diſordered by Guilt, Anguiſh, inordinate Cares or Fears, *Pſal.* 32. 1, 5. and 55. 16, 17, 20, 22. and 69. 32. *Phil.* 4. 6, 7. 1 *Sam.* 1. A Watch muſt be often wound up; you muſt wreſtle in Prayer againſt your Unbelief, Doubting, Fears, Cares, Reluctancy of the Fleſh, to that which is good, againſt all Evil, Luſts and Deſires;

Deſires; Coldneſs of Affection, Impatience, trouble of Spirit, every thing that's contrary to an Holy Life, and the Graces and holy Deſires to be acted for your ſelves or others, *Col.* 4. 12. *Rom.* 15. 30. Stir up your ſelves to the Duty, *Col.* 2. 1, 2. *Iſa.* 64. 7. Though the Fleſh be croſs and reluctant, we muſt not yield, but reſiſt by the Spirit, *Mat.* 26. 41. And thus we ſhall find the Spirit helping our Infirmities, *Rom.* 8. 26, 27. Though God ſeem to defer long, we muſt not faint or be diſcouraged, *Luk.* 18. 1, 7. The greater our Agonies be, the more earneſtly we are to pray, *Pſal.* 22. 1, 2. *Luk.* 22. 42. This is προσκαρτερεῖν τῇ προσευχῇ *Rom.* 12. 12. *Eph.* 6. 18. Thus you will find Prayer a great Heart-work, and not ſuch a thing as may be done while you think on other things, and that it requireth all the Strength of Faith and Affection, that you can poſſibly ſtir up: Thus you may get a holy Frame.

7. You muſt make a good uſe of the whole matter, and all the manner of Prayer, as ordinary and extraordinary Exigencies may require to ſtir up Grace in you, by wreſtling, and to bring your Hearts into a holy Frame. As in Confeſſion, you muſt condemn your ſelf according to the Fleſh, but not as you are in Chriſt. You muſt not deny that Grace that you have, as if you were only wicked hitherto, and now to begin again, which hinders Praiſe for Grace received in thoſe that are already converted. In Supplication you muſt endeavour to work up your Heart to a godly Sorrow, *Pſal.* 38. 18. and a holy ſenſe of your own Sin and Miſery, and lay before you the Aggravations thereof, *Pſal.* 51. 3. *Pſal.* 102. Complaint and Lamentation are one great part of Prayer,

as

as Lamentations of *Jeremiah*. And you must add pleading to your Petitions, with such Arguments as may serve to strengthen Faith, and to stir up, and kindle Affection, *Job* 23. 4. which pleadings are taken from Attributes, *Num.* 14. 17, 18. Promises, 2 *Sam.* 7. 27, 28, &c. *Gen.* 32. 9, 12. the equity of our cause, *Psal.* 17. 2, 3. the advantage and benefit of the thing to the glory of God and our comfort, *Psal.* 115. 1, 2. *Psal.* 79. 9. 10, 13. Naked Petitions are not sufficient, when the Soul findeth special cause of strugling and wrestling against Corruptions and Dangers, and for Mercies. Christs large Prayer is made up, *Joh.* 17. of pleading, and very few Petitions. And we must make use also of Praise and Thanksgiving, for to stir up Peace, Joy, Love, &c. Gen. 33. 10. *Psal.* 18. 1, 2, 3. and 33. 1. and 74. 14. and 104. 34. Especially be much in praising God for Mercies of the new State in Christ, *Eph.* 1. 3. and then you will the better give thanks for all benefits on his account, *Eph.* 5. 20. 1 *Thess.* 5. 18. and plead those Benefits to stir up to Faith and Duty. That brief Ejaculation, *Lord have mercy on me*, is very good to be used; but it will not answer the end and use of the whole Duty of Prayer, as some lazy carnal People would have it, and so harden themselves in the neglect of the Duty. Though the large Improvement and use of all the matter of Prayer at all times, is not required, but only as ordinary, or extraordinary Occasions may require.

8. You must not confine and limit your Prayers by any prescribed Form, seeing it is impossible that any such Forms should be contrived, as should answer and fit, all the various Conditions and Necessities of the Soul at all times: I do not condemn

demn all Forms, as that made by Christ, the Lords Prayer; though it were easie to shew that Christ never intended it for a Form of Prayer, so as to bind any to the precise Form of Words; and it's plain the Spirit of God hath expressed it in different Words, *Mat.* 6. *Luk.* 11. But better to pray by that Form or other Forms, than not at all. It is uncharitable to take away Crutches, or Woodden Leggs from lame People, yet none will look upon them *but as dead helps.* I say it is *utterly unlawful to bind our selves* to any Form, because none can answer the Duty fitly, and suitably to particular occasions, *Eph.* 6. 18. *Phil.* 4. 6. *Joh.* 15. 7. 1 *Thess.* 5. 18. *Eph.* 5. 20. You must make the whole Scripture *your Common-Prayer-Book*, as the Primitive Church did, being the Language of the Spirit reaching all Occasions and Conditions, and fittest to speak to God in. And if you use a Form, you must follow it by the Spirit, further than the Form goes, according as he shall guide you by the Word, or else you *quench the Spirit*, 1 *Thess.* 5. 19. If you know the Principles of Prayer, and have a lively sense of your Necessities, and hearty Desires of Gods Grace and Mercies, you will be able to pray without Forms, and your Affections will bring forth words out of the fulness of your Heart. And you need not be over-solicitous and timorous about words; for doubtless, the Spirit who is the help to us in speaking to Men, will also much more help us to speak to God, if we desire it, 1 *Cor.* 1. 5. *Mar.* 13. 11. *Luk.* 12. 12. And God regards not eloquent Words, nor artificial Compositure, neither need we regard it in private Prayer, *Isa.* 38. 14. If you limit your self to Forms, you will thereby grow formal, and limit the Spirit.

7. Another

7. Another means appointed of God, is Singing of Psalms, *i. e.* Songs of any sacred Subject composed to a Tune, are Hymns or Songs of Praise, and spiritual Songs, of any sublime spiritual Matter, as *Psal.* 45. and the Song of *Solomon*. God hath commanded it, *Col.* 3. 16. *Eph.* 5. 19. in the New Testament. Though now in these days, many question whether it be an Ordinance or no; and there were many Commands for it under the Old Testament, *Psal.* 149. 2, 3. and 96. 1. and 100. *Moses* and the Children of *Israel* sang before *David's* time, *Exod.* 15. *David* composed Psalms by the Spirit to be sung publickly, 2 *Sam.* 23. 1, 2. yea, privately too, *Psal.* 40. 3. 2 *Chron.* 29. 30. *Psal.* 105. 2. Other Songs also were made upon several Occasions, and used whether they were parts of the Scripture or no; as *Solomon* made, 1005. 1 *King.* 4. 32. And they made Songs upon occasion, which teacheth that it is lawful for us to do so, so they be according to the Word, *Isa.* 38. 9, 14. The matter of Scripture may be sung, *Psal.* 119. 54. Christ and his Disciples sang a Hymn, *Mat.* 26. 30. supposed to be one of *David's* Psalms; and they were written for our Instruction, as well as other parts of Scripture, *Rom.* 15. and so to be used now in singing. They speak of the things of the New Testament, either figuratively or clearly; and we may understand them better now, than the *Jews* could under the Old Testament, 2 *Cor.* 3. 16. *Col.* 2. 7. Christians heretofore practised this Duty as well as *Jews*, *Act.* 16. 25. Hence their *Antelucani Hymni* were noted by *Pliny* a Heathen. These Songs or Hymns may be used at all times, especially for holy Mirth or Rejoycing, *Jam.* 5. 13. But is not

to

to be taken exclusively in Singing, any more than in Prayer, *Psal.* 38. 18. 2 *Chron.* 35. 25.

But the right manner of this Duty is chiefly to be noted, and here 1. Trust not upon the Melody of the Voice, as if that pleased God, who delighteth only in the Melody of the Heart, *Col.* 3. 16. — Neither let the recreating your Senses be your end, which is but a carnal work, *Non Musica Chordula, sed Cor.* This spiritual Musick was typified by musical Instruments of old. 2. You must use it for the same end as Meditation and Prayer, according to the nature of what is sung, *i. e.* to quicken Faith, 2 *Chron.* 20. 21, 22. *Act.* 16. 25, 26. and joy and delight in the Lord, glorying in him, *Psal.* 104. 33, 34. and 105. 3. and 149. 1, 2. and 33. 1, 2, 3. You are never right until you can be heartily merry in the Lord, to act Joy and Mirth holily, *Jam.* 5. 13. *Eph.* 5. 19. and also to get more Knowledge and Instruction in heavenly Mysteries, and in your Duty, teaching and admonishing, *Col.* 3. 16. Many Psalms are Maschills (as their Title is) *i. e.* Psalms of Instruction; thus we are to sing such Psalms as speak in the first Person, though we cannot apply them to our selves as words uttered by our selves concerning our selves: And in this we do not lye. *David* speaks of Christ as of himself, as a Patern of Affliction and Vertue to instruct others; and we sing such Psalms not as our words, but words for our Instruction; and therein we do not lye any more, than the *Levites*, the Sons of *Corah*, or *Jeduthun*, or other Musicians bound to sing them *Psal.* 5. and 39. and 42. Though it be good personate all good that we can, yet we have much liberty in the use of Psalms, that thou

we cannot apply all to our selves, as speaking and thinking the same, yet we shall answer the end, if we sing for our Instruction, as in *Psal.* 6. & 26. & 46. & 101. & 131. And Psalms have a peculiar fitness for teaching and instructing, because the pleasantness of Metre said or sung, is very helpful to the memory. See *Deut.* 31. 19, 21. And there is a Variety of curious Artifice in the placing of words in the Psalms upon this Account; and there are some Alphabetical Psalms, as *Psal.* 25. & 34. & 37. & 111. & 112. & 119. & 145. And by the Melody of the Sound, the Instruction comes in with delight, as a Physical Dose sugar'd; and Sorrow is naturally allay'd, to fit the mind for spiritual Joy, and distemper'd Passions appeased, 2 *Kings* 3. 15. 1 *Sam.* 16. 14, 15, 16. So that *Orpheus*, *Amphion* and others, were famous for Civilizing rude barbarous People by Musick.

8. Fasting is also an Ordinance of God to be used for the same purpose and end, and is commended to us under the New Testament, *Mat.* 9. 15. and 17. 21. 1 *Cor.* 7. 5. And we have Examples of it, *Acts* 13. 2, 3. and 14. 23. Under the Old Testament, there were frequent Commands for it, and Examples, chiefly upon occasion of extraordinary Afflictions, 1 *Sam.* 7. 6. *Neh.* 9. 1. *Dan.* 9. 3. and 10. 2, 3. 2 *Sam.* 12. 16. *Psal.* 35. 13. 2 *Sam.* 3. 31. *Joel* 2. 13. beside the Anniversary great day of Atonement, *Lev.* 16. 29, 31. when every one was to Fast on pain of cutting off. There is a Prophecy of the same for the times of the New Testament, *Zech.* 12. 12. It was used most on extraordinary occasions, and it is a help to Holiness by Faith, because it is a meet help

help for extraordinary Prayer and Humiliation, *Joel* 1. 14. and 2. 12.

But the great matter is, to uſe it rightly as followeth.

1. Truſt not in it as Meriting or Satisfying, as Papiſts and Phariſees do, *Luke* 18. 11. putting it in the place of Chriſt; or as a means of its ſelf conferring Grace, and mortifying Luſts, as many do, who may ſooner kill their Bodies than their Luſts, or any purifying Rite; yea, or in or for it ſelf acceptable to God, 1 *Tim.* 4. 8. *Heb.* 12. 9. *Col.* 2. 16, 17, 20, 23. Imagine not that Prayer is not acceptable without it, for this is againſt Faith. Faſts as well as Feaſts are no ſubſtantial parts of Worſhip, becauſe not Spiritual, but Bodily. Tho under the Old Teſtament they were parts as inſtituted Rites, figurative and teaching; but that Uſe is now ceaſed; as that on the day of Atonement, and ſo many ſignificative Rites adjoyned to Faſting, as Sackcloth, Aſhes, Rending Garments, pouring out Water, lying on the Earth; the Kingdom of God conſiſts not in theſe things, *Rom.* 14. the Soul is *hardned by truſting in them*, Iſa. 58. 3, 6. Zech. 7. 5, 10.

2. Uſe them as helps to extraordinary Prayer and Humiliation, that the mind may not be unſuited for it, by Eating, Drinking, or bodily Pleaſures, *Joel* 2. 13. *Iſa.* 22. 12--13. *Zech.* 12. 10, 14. It is good only as a help to the Soul, removing Impediments. The beſt Faſt is, when the Mind is taken off from delights, as in *John* the Baptiſts Caſe, *Mat.* 3. 4. when Heaven and Godly Sorrow takes off the Soul, *Zach.* 12. 10, 14.

3. Uſe it in ſuch a meaſure as may be proper for its End, without which its worth nothing.

If Abstinence divert your mind, by reason of a gnawing Appetite, then you had better eat sparingly, as *Daniel* in his great Fast, *ch.* 10. Some have not enough of spiritual-mindedness to give up themselves to Fasting and Prayer, without greater distraction; and such had better eat, than go beyond their strength in a thing not absolutely necessary, which produceth only a slavish Act, as in the Case of Virginity, 1 *Cor.* 7. 7, 8, 9, 34, 35, 36. Christ would not have his weak Disciples necessitated to the Duty, *Mat.* 9. 14, 15. In the mean time, such should strive to be sensible of the weakness and carnality that hinders their use of this excellent Help.

4. You may expect here something to be spoken of Vows, but I shall only say this of them, Think not to bring your selves to good by Vows and Promises, as if the strength of your own Law could do it, when the strength of Gods Law doth it not. We bring Children to make promises of amendment, but we know how well they keep them. The Devil will urge to Vow, and then to break, that he may perplex your Conscience the more.

8*ly*. Another great means is Fellowship and Communion with the Saints, *Acts* 2. 42.

1. This means must be used diligently: Whomsoever God saveth should be added to some Visible Church, and come into Communion of other Saints; and if they have not opportunity for it, their Heart should be bent towards it. Sometimes the Church is in the Wilderness, and hindred from Visible Communion and Ordinances: But they that Believe in Christ are always willing and desirous so to add and joyn themselves, *Acts* 2. 41,

2. 41, 44, 47. and they continued *ſtedfaſtly in fellowſhip*, 1 Joh. 2. 19. And God binds his People to leave the Fellowſhip and Society of the wicked as much as may be, 2 *Cor.* 6. 17. And ſo far as we are neceſſitated to accompany with them, we ought to ſhew *Charity* to their Souls and Bodies, 1 *Cor.* 5. 9. This Communion with Saints is to be exerciſed in private Converſe, *Pſal.* 101. 4, 5, 6, 7. and in publick Aſſemblies, *Heb.* 10. 25. *Zach.* 14. 16, 17.

And doubtleſs it ought to be uſed for the Attainment of Holineſs, as may be proved Firſt in General:

Becauſe God communicates all Salvation to a People ordinarily by, or in a Church, either by taking them into Fellowſhip, or holding forth the Light of Truth by his Churches to the World. A Church is the *Temple of God*, where God dwells, 1 *Tim.* 3. 15. He hath placed his Name and Salvation there, as in *Jeruſalem* of old, *Joel* 2. 32. 2 *Chron.* 6. 5, 6. He hath given to his Churches thoſe Officers and Ordinances whereby he Converts others, 1 *Cor.* 12. 28. His Springs are there, *Pſal.* 87. He makes the ſeveral Members of a Church, Inſtruments for the Conveyance of his Grace and Fulneſs from one to another, as the Members of the Natural Body convey to each other the fulneſs of the Head, *Eph.* 4. 16. All the *New-born* are brought forth and nouriſhed by the Church, *Iſa.* 66. 8, 10. *ch.* 49. 20. & 60. 4. And therefore all that would be ſaved ſhould joyn to a Church: *They ſhall proſper that love the Church, ſo as to ſtand in its Gates, and unite as Members, Brethren and Companions*, Pſal. 122. 2, 4, 6. And wrath is denounced againſt thoſe that are not Members of it,

at least of the mystical Body; *They cannot have God for their Father, that have not That for their Mother*, Can. 1. 7, 8. This maketh those that desire Fellowship with God, to take hold of the Skirts of his People, *Zech.* 8. 23.

2. In particular, Fellowship with the Saints, conduceth to Holiness many ways.

1. By manifold helps to Holiness which are received thereby. As 1. The Word and Sacraments, *Act.* 2. 42. *Isa.* 2. 3. *Mat.* 28. 19, 20. And all the Ministerial Office and Labour in watching over Souls, *Heb.* 13. 17. 1 *Thess.* 5. 12, 13. *Isa.* 25. 6. None of these Helps can be enjoyed without Fellowship of Saints, each with other; and if Believers had been to have stood single by themselves, and not maintained Fellowship with each other, for mutual Assistance and common Good, none of these things could have continued, neither could any Believer been extant at this day, in an ordinary way, but even the very Name of Believers had been Abolished.

2. Mutual Prayer, which is the more forcible when all pray together, *Mat.* 18. 19, 20. 2 *Cor.* 1. 10, 11. *Jam.* 5. 16. *Rom.* 15. 30.

3. Mutual Admonition, Instruction, Consolation to help each other when they are ready to fall, and to promote the good work in each other, 1 *Thess.* 5. 14. *He that walketh with the wise shall be wise*, Prov. 13. 20. *Wo to him that is alone when he falleth.* See *Eccl.* 4. 9, 12. In Church-Fellowship there are many Helpers, many to watch: Soldiers have their Security in Company, and the Church is compared to an Army with Banners, *Cant.* 6. 10. So for quickning Affections, *Iron sharp-*

ſharpneth Iron, Prov. 27. 17. Likewiſe *the counſel of a friend, like ointment and perfume, rejoyceth the heart*, Prov. 27. 9. Yea, the Wounds and Reproofs of the Righteous, are as precious Balm, *Pſal.* 141. 5.

4. External Supports which mitigate Afflictions, and are to be communicated mutually, *Eph.* 4. 28. 1 *Pet.* 4. 9, 10. The Affliction is increaſed, when none careth for our Souls, *Pſal.* 142. 4.

5. Excommunication when Offences are exceeding hainous, or Men obſtinate in ſin. This Ordinance is appointed for the deſtruction of the Fleſh, that the Spirit may be ſaved, 1 *Cor.* 5. 5. Better and more hopeful it is, to be caſt out by the Church for a perſons amendment, than to be wholly without the Church at all times; and better to be a loſt Sheep, than a Goat or Swine. For Excommunication cuts off Actual Communion only, until Repentance be evident, and not abſolutely aboliſheth the Title and Relation of a Brother and Church-member, tho it judgeth one to be an unnatural Brother, and a pernicious rotten Member at preſent, not fit for Acts of Communion. Beſides, Admonition, which is ſtill to be afforded, 2 *Theſ.* 3. 15. and any means is to be uſed, that may ſerve to Cure and reſtore him; the Church reacheth forth a Hand to help ſuch a perſon, tho they do not joyn Hands in Fellowſhip with him; or it communicateth to him, not with him. Yet if he have not ſo much Grace as to Repent, it were better he had never known the *way of Righteouſneſs*, 2 Pet. 2. 21.

6. The lively Examples of Saints are before our Eyes in Church-fellowſhip, to teach and encourage, *Phil.* 3. 17. *ch.* 4. 9. 2 *Tim.* 3. 10, 11. 2 *Cor.* 9. 2.

2*ly*. By thoſe holy Duties that are required, and do appertain to this Fellowſhip and Communion; all Acts that belong to this Fellowſhip are Holy, as Hearing, receiving the Sacraments, Prayer, mutual Admonitions, &c. I ſhall conſider ſome ſuch holy Acts, whereby we are rather doers than receivers, and which we perform towards others. As 1. Godly Diſcourſe, Teaching, Admoniſhing, Comforting others in Chriſt; which we cannot ſo perform towards others, as towards thoſe we have ſtrict Fellowſhip with in Chriſt. Others like Swine, trample theſe Jewels under Foot; and Saints therefore are forced to refrain from Godly Diſcourſe in their Company, *Amos* 5. 10, 13, 16. and 6. 10. But holy Diſcourſe is moſt acceptable to the Saints, and to be practiſed with them, *Mal.* 3. 16. and is greatly to the advantage of Holineſs, *Prov.* 11, 25.

2. In helping, ſuccouring, and converſing with Chriſt in his Members, we do good to Chriſt in his Members in Church-fellowſhip; and we our ſelves as Members of Chriſt, Act as well from Chriſt as towards Chriſt; whereas if we do good to others without, we do good only for Chriſts ſake, but not to Chriſt, *Mat.* 25. 35, 49. *Pſal.* 16. 2, 3. We have advantage in general, to do all Duties that belong to us as Members of Chriſt to Fellow-members, which we cannot do if ſeparate from them; as a Natural Member cannot perform its Office to other Members if ſeparate from them.

2*ly*. The means muſt be uſed rightly, for the attaining of Holineſs only in Chriſt.

1. One Rule is, Do not truſt on Church-memberſhip, or on Churches, as if this or that relation

tion in Fellowſhip, commended you to God of it ſelf; whereas, a Church-way is but a help to Fellowſhip with Chriſt, and walking in the Duties of that Fellowſhip. The *Iſraelites* ſtumbled at Chriſt by truſting on their Carnal Priviledges, and ſet them in oppoſition to Chriſt; whereas they ſhould have only made them ſubſervient to Chriſt: Confidence in them ſhould have bin abandoned, as *Pauls* example teacheth, *Phil.* 3. 3, 4, 5. *&c.* We muſt not Glory in *Paul*, *Apollos*, *Cephas*, but in Chriſt, elſe we Glory in the Fleſh, and in Men, 1 *Cor.* 1, 12, 13. & 3. 21. Truſting on Church-priviledges, is an inlett to Formality and Licentiouſneſs, *Jer.* 7. 4, 8, 9, 10. and thence the Corruption of Churches, *Iſa.* 1. 10. 2 *Tim.* 2. 20.

2. Follow no Church any further than you may ſoilow it in the way of Chriſt; and keep Fellowſhip with it only upon the Account of Chriſt, becauſe it follows Chriſt, and hath Fellowſhip with Chriſt, 1 *Joh.* 1. 3. *Zech.* 8. 23. If a Church revolt from Chriſt, we muſt not follow it how ancient ſoever it be, as the *Iſraelitiſh* Church was not to be followed when it perſecuted Chriſt and his Apoſtles; and many by adhering to that Church fell from Chriſt, *Phil.* 3. 6. *Acts* 6. 13, 14. & 21. 28. We are indeed to hear the Church, but not every one that calls it ſelf ſo, nor none, any further than it ſpeaketh as a true Church, according to the Voice of the Shepherd, *Joh.* 10. 27. We muſt ſubject our ſelves to Miniſters of Chriſt, and Stewards of his Myſteries, 1 *Cor.* 4. 1. But muſt give up your ſelves firſt to Chriſt abſolutely, and to the Church according to the Will of Chriſt, 2 *Cor.* 8. 5. Our Fear muſt not be taught by the Precepts of Men, *Mat.* 15. The Doctrins of any

Men are to be tryed by Scripture, whatever Authority they pretend to, *Acts* 17. 11. An unlimited following Church-guides, brought the Church into *Babylon*, and into all manner of spiritual Whoredoms and Abominations. You are not Baptized into the Name of the Church, but into the Name of Christ, 1 *Cor.* 1. 13.

3. Do not think that you must attain this or that Degree of Grace, before you joyn your self in full Communion with a Church of Christ in all Ordinances; but when you have given up your self to Christ and learn't the Duty of Communion, give up your self unto a Church of Christ, though you find much Weakness and Inability. For Church Ordinances of special Communion, serve to strengthen you, and how can you get Heat being alone? The Disciples as soon as converted, embraced all Fellowship, *Act.* 2. 42. And Churches, that they may forward Holiness in themselves and others, must be willing to receive Christs weak ones, and to feed his Lambs as well as better grown Sheep, and *bear them on their sides*, Isa. 66. 12. how else shall Christs weak ones grow strong by that Nourishment that other parts supply? They are very unreasonable that expect that Christians should grow out of Church Fellowship, to as high a Degree of Grace, as those that are in those Pastures of tender Grass, and are unwilling to receive any that they are like to have occasion to bear with; whereas *bearing* and *long-suffering*, are great Duties of Church-Fellowship, *Eph.* 4. 2, 3. *Rom.* 14. 1. The Weakest have most need to be strengthened by Church-Communion; and we are bound to receive them, as Christ hath received us, *Rom.* 15. 7. We do not reject

or

or ſeparate the weaker parts of the Body, 1 *Cor.* 12. 23, 24. but put more Honour and Comlineſs on them. Admiſſion into the Churches in the Apoſtolick times, was gained upon Profeſſion, with a ſhew of Seriouſneſs, though Tares got in amongſt the Wheat, and many Scandals aroſe to the Reproach of the ways of Chriſt, and the greateſt Strictneſs will not keep out all Hypocrites; yet the beſt care muſt be taken ſo far, as not to hinder any that have the leaſt truth of Grace.

4. Keep Communion with a Church, for the ſake of Communion with Chriſt, 1 *Joh.* 1. 3. *Zech.* 8. 23. Therefore you muſt keep Communion in Chriſts pure ways only, and in them ſeek Chriſt by Faith, that in the Enjoyment of thoſe Advantages, you may receive, and act the Godlineſs and Holineſs formentioned, and aim at ſpiritual Flouriſhing and Growth in Grace: Chuſe therefore Fellowſhip with the moſt ſpiritual Churches; judge of Churches and Men, according to the rule of the *new creature*, 2 Cor. 5. 16, 17. *and try them*, Rev. 2. 2. and 3. 9. otherwiſe a Church may corrupt ye. See that thy Communion anſwer its end, tend to thy Edification, not to Deſtruction; which you ought to take all the Advantages of, not only in the Church where you are a Member, but by Communion with other Churches, as occaſionally Providence caſts you among them. For your Communion with a particular Church, obligeth to Communion with all Churches of Chriſt in his ways, as you are called thereto, 1 *Cor.* 10. 17. And it's an Abuſe to ſay we are Members of a Church in *London*, and therefore refuſe Fellowſhip with a Church in the Country; ſeeing if we are Members of Chriſt, we are Members of one another,

other, whether single Persons or Churches. And endeavour to joyn in Fellowship with the Godly of the place where you live, that you may have the more fequent and constant Communion. *Onesimus*, though converted at *Rome*, must be one of the Church of the *Colossians*, because he lived there, *Col.* 4. 9. compare with *Philemon*, 10. The Union of the Saints together in distinct Societies, according to the places where they lived, was the Apostolick Practice, and can't be violated without Sin. Such can best Watch over one another, Admonish, Comfort, and Edify each other, which is the benefit of Communion; and they indeed destroy Communion, that seek a Communion where they can't have this Benefit. I only add to this Head, That Church-Fellowship without practising the ways of Christ, is but a Conspiracy to take his Name in vain, and a counterfeit Church-Fellowship of Hypocrites; it is Impudency for such to invite others to their Communion, Tyranny to compell them. Every Christian is bound to seek a better Church-Fellowship by Reformation; and those that do so, are the best Sons of Christ's Church, who enquire, Is this the way to enjoy Christ, a Church-way being appointed to enjoy Christ therein.

5. Especially leave not the Church in Persecution, when you need its Help most, and are then most tryed whether you will cleave to it: This is a sign of Apostasie, *Heb.* 10. 25, 26. *Mat.* 24. 9. 10, 12, 13. We should cleave to one another as one Flesh, even to Prisons and Death; or else we deny Christ in his Members, *Mat.* 25. 43.

DIRECT.

DIRECT. XIV.

That you may ſeek Holineſs and Righteouſneſs, only by believing in Chriſt, and walking in him by Faith, according to the former Directions, take Encouragement from the great Advantages of this way, and excellent Properties of it.

EXPLANATION.

THis Direction may ſerve as an Epilogue or Concluſion, by ſtirring us up unto a lively and chearful Imbracing theſe Goſpel Rules forementioned by ſeveral weighty Motives. As many are kept from ſeeking Godlineſs becauſe they know not the way to it, or the way that they think of, ſeems Uncouth, Unpleaſant, Diſadvantageous and full of Diſcouragement; like the way through the Wilderneſs to *Canaan*, which wearied the *Iſraelites*, and occaſioned their many *murmurings*, Num. 21. 4.

But this is a way ſo good and excellent, that thoſe that have the true Knowledge of it, and deſire heartily to be Godly, can't diſlike it. I ſhall ſhew the Excellency of it in ſeveral Particulars; but you ſhould firſt call to mind what is the way that I have taught, *viz.* Union and Fellowſhip with Chriſt, and by Faith in Chriſt, as diſcovered in the Goſpel; not by the Law, or in a natural Condition, or by thinking to get it before we come to Chriſt, to procure Chriſt by it, which is ſtriving

ving against the Stream: But that we must first apply Christ and his Salvation to our selves for our Comfort, and that by confident Faith, and then walk by that Faith according to the New Man in Christ, and not as in a natural Condition, and use all means of Holiness rightly for this end. Now that this is an excellent advantageous way, appears by the following desirable Properties of it.

1. It hath this Property, that it tends to the Abasement of all Flesh, and Exaltation of God only in his Grace and Power through Christ; and so it is agreeable to Gods design in all his Works, and the end that he aimeth at, *Rom.* 11. 6. *Isa.* 2. 17. *Ezek.* 36. 21, 22. 31. 32. *Psal.* 145. 4. and a fit means for the attaining the end that we ought to aim at in the first place, which is the Hallowing, Sanctifying and Glorifying Gods Name in all things; and is the first and chief Petition, *Mat.* 6. and is the end of all our Actings, 1 *Cor.* 10. 31. was the end of giving the Law, *Rom.* 3. 19, 20. God made all things for Christ, and would have him have the Preheminence in all, *Col.* 1. 17, 18. That the Father may be glorified in the Son, *Joh.* 14 13. And this Property of it, is a great Argument to prove that it is the way of God, and hath the Character of his Image stamped upon it; we may say that it is *like him*, and a way according to his Heart, as Christ proveth his Doctrin to be of God by this Argument, *Joh.* 7. 18. And *Paul* proveth the Doctrin of Justification, and of Sanctification, and Salvation by Grace through Faith to be of God, because it excludes all boastings of the Creature, *Rom.* 3. 27, 28. 1 *Cor.* 1. 29. 30, 31. *Eph.* 3. 8, 9. This Property appears evi-

evidently in the Myſtery of Sanctification by Chriſt in us through Faith. For firſt, It ſheweth that we can do nothing by our natural Will, or any Power of the Fleſh; and that God will not enable us to do any thing that way, *Rom.* 7. 18. however Nature be ſtirred up by the Law or natural Helps, *Col.* 3. 21. And ſo it ſerveth to work Self-loathing and Abaſement, and to make us look upon Nature, as deſperately wicked and paſt cure, and to be put off; not reformed by putting on Chriſt: It remains wicked, and only wicked, after we have put on Chriſt.

2. It ſheweth that all our good Works and living to God, are not by our own Power and Strength at all; but by the Power of Chriſt, living in us by Faith, and that God enableth us to act, not meerly according to our natural Power, as he enableth carnal Men and all other Creatures, but above our own Power by Chriſt united to us and in us through the Spirit: All Men live, move, and have their Being in him, and by his univerſal Support and Maintenance of Nature; in its Being and Activity they act, *Heb.* 1. 3. So that the Glory of their Acting as Creatures belongs to God, but God acts more immediately in his People, who are one Fleſh and Spirit with Chriſt, and act not by their own Power, but by the Power of the Spirit of Chriſt in them, as cloſely united to him, and being the living Temple of his Spirit; ſo that Chriſt is the immediate principal Agent of all their good Works, and they are Chriſts Works properly, who works all our Works in us and for us, and yet they are the Saints Works by Fellowſhip with Chriſt, by whoſe Light and Power the Faculties of the Saints do act and are acted,

Gal.

Gal. 2. 20. *Eph.* 3. 16, 17. *Colos.* 1. 1. so we are to ascribe all our works to God in Christ, and thank him for them as free Gifts, 1 *Cor.* 15. 10. *Phil.* 1. 11. God inableth us to act not by our selves, as he doth others but by himself. The Wicked are supported in acting only according to their own Nature; so they act wickedly: Thus all are said to live, move, and have their being in God, *Acts* 17. 27. But God enableth us to conquer Sin, not by our selves, but by himself, *Hos.* 1. 7. and the Glory of inabling us, doth not only belong to him which the Pharisee could not but ascribe to him, *Luk.* 18. 11. but also the Glory of doing all in us; and yet we work as one with Christ, even as he works as one with the Father, by the Father working in him: We act as Branches by the Juice of the Vine, as members by the animal Spirits of the Head, and bring forth Fruit by Marriage to him as our Husband, and Work in the Strength of him as the living Bread that we feed on, he is all in the new Man, *Colos.* 3. 11. and all the Promises are made good in him, 2 *Cor.* 1. 20.

2. It hath this Property, that it consisteth well with other Doctrins of the Gospel, which contrary Errors do not, and hence this is the way to confirm us in many other Points of the Gospel, and therefore appears to be true by its Harmony with other truths, and fit linking with them in the same golden Chain of the mystery of Godliness, and evidenceth them to be true by their Harmony with it. I have shewed that mens mistaking the true Way of Sanctification, is the cause of perverting the Scripture in other Points of Faith, and of declining from the Truth to Popish Soci-

Socinian and Arminian Tenents: Becauſe Men cannot ſeriouſly take that for truth, which they judge not to be according to Godlineſs. But this Way of Holineſs will evidence that thoſe Goſpel Doctrins which they refuſe, are according to Godlineſs, and that thoſe Tenents which a blind Zeal for Holineſs moveth them to embrace, are indeed contrary to Holineſs. However Satan appeareth to their natural Underſtandings as an Angel of light in ſuch Tenents: Whatever Men ſay, its certain that Legaliſts are indeed the Antinomians.

I ſhall inſtance in ſome Truths confirmed by it.

1. The Doctrin of original Sin, *viz.* Not only the Guilt of *Adam*'s Sin, and a corrupt Nature, but utter Impotency to do ſpiritual good, and Proneneſs to Sin, which is Death to God in all People according to nature, *Pſal.* 51. 5. *Rom.* 5. 12. There is an utter Inability to keep the Law truly in any Point. Many deny this Doctrin becauſe they think that if People believe this, they will excuſe their Sins by it, and be apt to deſpair of all ſtriving to do good Works, and leave off all Endeavours, and grow licentious; and they think it will be more conducing to Godlineſs, to hold and teach either, that there is no original Sin or Corruption derived from *Adam*, or at leaſt it is done away, either in the World, by univerſal Redemption; or in the Church by Baptiſm; and that there is free-will reſtored, whereby People are able to encline themſelves to do good, that Men may be more encouraged to ſet upon good Works, and their Neglect made inexcuſable. All this is indeed forcible againſt ſeeking and endeavouring for

for Holineſs, by the free-will and power of Nature, which is the way of endeavouring, which I directed you to avoid, and if there were no new Way to Holineſs ſince the fall, original Sin might make us deſpair; but there is a new Birth, a new Heart, a new Creature, and therefore we have directed to ſeeking of Holineſs by the Spirit of Chriſt, and willing good freely by a ſpiritual Power as new Creatures, partakers of a divine Nature in Chriſt. Yea, its neceſſary to know the firſt *Adam*, that we may know the ſecond, *Rom.* 5. 12. To believe the fall and original Sin, that we may be ſtirred up to fly to Chriſt by Faith for Holineſs by free *Gift*, knowing that we cannot attain it by our own Power and Free Will, 2 *Cor.* 1. 9. *Mat.* 9. 12,13. *Rom.* 7. 24,25. 2 *Cor.* 3. 5. *Eph.* 5. 14. There were no need of a new Man or a new Creation, if the old were not without ſtrength and Life, *Joh* 3. 5, 6, *Eph.* 2. 8. But original Deadneſs cannot hinder Gods working Faith and Hungrings and Thirſtings after Chriſt, by the Spirit, through the *Goſpel*, in thoſe that God chooſeth to walk holily and blameleſsly before him in Love, 1 *Theſ.* 1. 4, 5. *Act.* 26. 18. And ſo we are made alive in a new Head, and become Branches of another Vine, living to *God* by the Spirit, not by Nature.

2. It confirms us in the Doctrin of Predeſtination, which many deny, becauſe they ſay it takes Men off from Endeavours as fruitleſs, by telling Men that all Events are predetermined. This Argument would be more forcible againſt Endeavours, by the power of our own Free Will, but not at all againſt Endeavours for Holineſs, by the Operation of God, giving us Faith and all Holi-

neſs

neſs by his own Spirit, working in us through Chriſt, we are to truſt on Chriſt for the Grace of the Elect, and Gods good Will towards Men, *Matt.* 3.17. *Luke* 2.14. *Pſal.* 106.4, 5. Election by Grace deſtroys ſeeking by Works, but not by Grace, *Rom.* 11.5, 6. And we are here taught to ſeek for Salvation only in the way of the Elect; and we may conclude that Holineſs is to be had by Gods Will, and not by our own; and it may move us to deſire Holineſs by the Will of God, *Rom.* 9.16. *Pſal.* 109.32. And ſeeing it appears by this Doctrin of Sanctification through Chriſt, that we are Gods Workmanſhip as to all the good wrought in us, *Phil.* 2.12, 13. *Eph.* 2.10. We may well admit that he hath appointed his Pleaſure from Eternity, without infringing the Natural Liberty of our corrupt Wills, which reacheth not unto good Works, *Acts* 15.18. compare with 30. Mans Natural Free Will may well conſiſt with Gods Decree as in Paradiſe, *Decretum radii contingentia.*

3. It confirms us in the true Doctrin of Juſtification and Reconciliation with God by Faith, relying on the Merits of Chriſts Blood, without any Works of our own, and without conſidering Faith as a Work to procure Favour by the Righteouſneſs of the Act, but only as a Hand to receive the Gift, or rather as the very Eating and Drinking of Chriſt actually, than any kind of Condition intitling us to him as our Food. This great Doctrin of the Goſpel many hate, as breaking the ſtrongeſt Bonds of Holineſs, and opening a way to all Licentiouſneſs; for they reckon that the Conditionality of Works, to attain Gods Favour, and avoid his Wrath, and the neceſſity of them

to Salvation, are the moſt neceſſary and effectual Impulſives to all Holineſs; and they account that the other Doctrin opens the Flood-gates to Licentiouſneſs. And truly this Conſideration would be of ſome weight, if People were to be brought to Holineſs by Moral Suaſion, and their natural Endeavours ſtirred up by the Terms of the Law, and by ſlaviſh Fears, and Mercenary Hopes; for the Force of theſe Motives would be altogether enervated by the Doctrin of Juſtification by Free Grace; but I have already ſhewed, that a Man being a guilty dead Creature, cannot be brought to ſerve God out of love, by force of any of theſe Motives, and that we are not ſanctified by any of our own Endeavours, to work Holineſs in our ſelves, but rather by Faith in Chriſt's Death and Reſurrection, even the ſame whereby we are juſtified; and that the urging of the Law ſtirs up Sin; and that Freedom from it is neceſſary to all Holineſs, as the Apoſtle teacheth, *Rom.* 6. 11, 14. and 7. 4, 5. And this way of Sanctification confirms the Doctrin of Juſtification by Faith, as the Apoſtle informeth, *Rom.* 8. 1. For if we are Sanctified, and ſo reſtored to the Image of God and Life by the Spirit through Faith, it is evident that God hath taken us into his Favour, and pardoned our Sins by the ſame Faith, without the Law, or elſe we ſhould not have the Fruits and Effects of his Favour thereby to our eternal Salvation, *Rom.* 8. 2. Yea, his Juſtice would not admit his giving Life without Works, if we were not made Righteous in Chriſt by the ſame Faith. And we cannot truſt to have Holineſs freely given us by Chriſt upon any rational Ground; except we can alſo truſt on the ſame Chriſt for free Reconciliation,

ciliation, and Forgiveneſs of Sins for our Juſtification. Neither can guilty curſed Creatures, that cannot work by reaſon of their Deadneſs under the Curſe, be brought to a rational love of God, except they apprehend his loving them firſt freely without Works, 1 *John* 4. 19. The great Objection and Reaſon of ſo many Controverſies and Books written about it is, becauſe they think that Men will truſt to be ſaved however they live: But Sanctification is an Effect of Juſtification, and floweth from the ſame Grace; and we truſt for them both by the ſame Faith, and for the former in order to the latter: And ſuch a Faith, be it never ſo confident, tendeth not to Licentiouſneſs, but Holineſs. And we grant that Juſtification by Grace deſtroys Holineſs by legal Endeavours, but not by Grace: So that there is no need to live a *Papiſt* and die an *Antinomian*.

4. It confirms us in the Doctrin of Real Union with Chriſt, ſo plentifully held forth in Scripture, which Doctrin ſome count a vain Notion, and cannot endure it, becauſe they think it worketh not Holineſs, but Preſumption; whereas I have ſhewed that it is abſolutely neceſſary for the Enjoyment of Spiritual Life and Holineſs, which is treaſured up in Chriſt, and that ſo inſeparably, that we cannot have it without a real Union with him, 2 *Cor.* 13. 5. 1 *John* 5. 12. *John* 6. 53. *ch.* 15. 5. 1 *Cor.* 1. 30. *Col.* 3. 11. The Members and Branches cannot live without Union with the Vine and Head; nor the Stones be part of the living Temple, except they be really joyned mediately or immediately to the Corner-ſtone.

5. In the Doctrin of certain final Perseverance of the Saints, *John* 3. 36. *c.* 6. 37. & 5. 24. 1 *John* 3. 9. 1 *Thess.* 5. 24. *Phil.* 1. 6. *John* 10. 23, 29. *c.* 4. 14. They think this Doctrin maketh People careless of good Works. I answer, It maketh People careless of seeking them by their own Natural Strength, and in a way of slavish Fear; but careful and couragious in trusting on the Grace of God for them, when they are brought by Regeneration heartily to desire them, *Rom.* 6. 14. *Numb.* 13. 30. setting upon the doing of them in that Grace, 1 *Thess.* 5. 8, 11. And I have shewed that all fears of Damnation will never bring Persons to work out of love; and that nothing will do it, but a comfortable Doctrin.

3*ly*. It hath this excellent Property, that it is a Never-failing, effectually powerful, alone Sufficient, and sure way to attain to true Holiness: They that have the Truth in them, find it, and the truly humbled find it: People strive in vain, when they seek it any other way; therefore venture with the Lepers, else you die, 2 *Kings* 7. *Isa.* 55. 2, 3, 7. All other ways either stir up Sin, or increase Despair in you; as seeking Holiness by the Law, and working under the Curse doth; and breeds but Slavish and Hypocritical Obedience at best, and restrains Sin only instead of mortifying it, *Gal.* 4. 25. The Jews sought another way and could not attain it, *Rom.* 9. And all that seek it another way *shall lye down in Sorrow*, Isa. 50. 11. And that 1. Because as we are under the Law in our Natural Estate, we are Dead and *Children of Wrath*, *Eph.* 2. 1, 3. And the Law curseth us instead of helping us, *Gal.* 3. 10. and giveth no Life by its Obligation, *Gal.* 3. 21. And we cannot work

work Holineſs in our ſelves, *Rom.* 5. 6. So that an humbled Perſon finds it in vain, to ſeek Holineſs by the Law or his own Strength; for the Law is weak through our Fleſh; ſeeking a pure Life, without a pure Nature, is building without a Foundation; and no ſeeking a new Nature from the Law, for it bids make Brick without Straw; and ſaith to the Cripple Walk, without giving any Strength. 2. In this way only God is reconciled to us, even in Chriſt, 2 *Cor.* 5. 19. *Eph.* 1. 7. And ſo he loves us, and is a fit Object of our Love, 1 *John* 4. 19. And ſo in this way only we have a new and Divine Nature by the Spirit of Chriſt in us, effectually carrying us forth to Holineſs with Life and Love, *Rom.* 8. 5. *Gal.* 5. 17. 2 *Pet.* 1. 3, 4 and have new Hearts according to the Law, ſo that we ſerve God heartily according to the new Nature, and cannot but ſerve him, 1 *John* 3. 9. So that here is a ſure Foundation for Godlineſs and love to God, with all our Heart, Might and Soul; and Sin is not only reſtrained but mortified; and not only the outſide made clean, but the inſide, and the Image of God renewed, and Holy Actings ſurely follow: We Sin not according to the new Nature, though we are not perfect in degree, becauſe of the old Nature.

4*ly*. It is a moſt pleaſant way to thoſe that are in it, *Prov.* 3. 17. and that in ſeveral reſpects.

1. It is a moſt plain way, eaſie to be found, to one that ſeeth his own Deadneſs under the Law, and is ſo renewed in the Spirit of his Mind, as to know and be perſwaded of the Truth of the Goſpel; though ſuch may be trou-

bled and pestered with many legal Thoughts and Workings; yet when they seriously consider things, the way is so plain, that they think it Folly and Madness to go any other way: So that the wayfaring Man, though a Fool, doth do not err therein, *Isa.* 35. 8. *Prov.* 8. 9. The enlightned Soul cannot think of another way when truly humbled, *Prov.* 1. 8. And when we are in Christ, we have his Spirit to be our Guide in this way, 1 *John* 2. 27. *John* 16. 13. So that we need not be filled with such distracting Thoughts about knowledge of our way, as legal Spirits are about Thousands of Cases of Conscience, which do so multiply upon them, that they despair of finding out the way of Religion, by reason of so various Doubts and manifold Intricacies. Here we may be sure that God will so far teach us our Duties, as that we shall not be misled with Error, so as to continue in it to Destruction, *Psalm* 25. 8, 9, 14. What a trouble is it to a Traveller to be doubtful of his way, and without a Guide, when his Business is of great Importance, upon Life and Death, it is even an Heart-breaking: But those that are in this way, may be sure, that though they sometime err, yet they shall not err destructively, but shall discern their way again, *Gal.* 4. 7, 10.

2. It is easie to those that walk in it by the Spirit, though it be difficult to get into it by reason of the Opposition of the Flesh or Devil scaring us, or seducing us from it. Here you have Holiness as a Free Gift received by Faith, an Act of the Mind and Soul; whosoever will

will, may come, take it and drink freely, and nothing is required but a willing mind, *Joh.* 7. 38. *Isa.* 55. 1. *Rev.* 22. 17. But the Law is an intolerable Burden, *Mat.* 23. 4. *Acts* 15. 10. if Duty be laid on by its Terms. We are not left in this way to conquer Lusts by our Endeavours, which is a successless Work, but what is Duty is given, and the Law is turned into Promises, *Heb.* 8. *Ezek.* 36. 25, 26. *Jer.* 31. 33. & 32. 40. We have all now in Christ, *Col.* 3. 11. and 2. 9, 10, 15. 17. This is a Catholick Medicine instead of a Thousand. How pleasant would this Free-gift Holiness be to us, if we knew our own Wants, and Inabilities and Sinfulness? How ready are some to Toyle continually, and macerate their Bodies in a melancholy legal way, to get Holiness rather than perish for ever? and therefore how ready should we be, when it is only Take and Have, Believe and be Sanctifyed and Saved, 2 *Kings* 5. 13. Christs *burden is light* by his Spirit bearing, *Mat.* 11. 30. No weariness, *but renewing of strength*, Isa. 40 31.

3. It is a *way of Peace*, Prov. 3. 17. free from Fears and Terrors of Conscience, that those meet with unavoidably that seek Salvation by Works; *for the Law worketh wrath*, Rom. 4. 15. It is not the way of *Mount Sinai*, but of *Jerusalem*, Heb. 12. 18, 22. The Doubts of Salvation that People meet with, arise from putting some condition of Works betwixt Christ and themselves, as hath appeared in this Discourse; but our walking in this way, is by Faith, which rejects such Fears and Doubtings, *Joh.* 14. 1. *Mar.* 5. 36. *Heb.* 10. 19, 22. It's free from Fears of Satan or any

Evil, *Rom.* 8. 31, 32. And free from ſlaviſh Fears of periſhing by our Sins, 1 *Joh.* 2. 1, 2. *Phil.* 4. 6, 7. it laying hold on infinite Grace, Mercy and Power to ſecure us: *The Lord is the Keeper and Shade on the right hand*, Pſal. 121. 5. Free and powerful Grace anſwers all Objections.

4. It is a way that is *paved with Love*, like *Solomons* Chariot, *Cant.* 3. 10. We are to ſet Gods loving-kindneſs, and all the gifts of his Love, ſtill before our eyes, *Pſal.* 26. 2. Chriſts Death, Reſurrection, Interceſſion before our eyes; which breed *Peace*, *Joy*, *Hope*, *Love*, Rom. 15. 13. Iſa. 35. 10. You muſt Believe for your Juſtification, Adoption, the Gift of the Spirit, and a future Inheritance; your Death and Reſurrection with Chriſt: In Believing for theſe things, your whole way is adorned with Flowers, and hath theſe Fruits growing on each ſide; ſo that it's through the Garden of *Eden*, rather than *the Wilderneſs of* Sinai, *Act.* 9. 31. It is the Office of the Spirit our Guide, to be our Comforter, and not a *Spirit of bondage*, Rom. 8. 15. Peace and Joy are great Duties in this way, *Phil.* 4. 4, 5, 6. God doth not drive us on with Whips and Terrors, and by the Rod of the Schoolmaſter of the Law; but leads us and wins us to walk in his ways, by Allurements, *Cant.* 1. 3. *Hoſ.* 11. 4. See ſuch Alurements, 2 *Cor.* 5. 14, 15. 6. 7. 1. *Rom.* 12. 1.

5. Our very Moving, Acting, Walking in this way, is a Pleaſure and Delight; every good Work is done with Pleaſure, the very Labour of the way is pleaſant. Carnal Men wiſh Duties were not neceſſary, and they are burthenſome to them; but they are pleaſant to us, becauſe we do not gain

gain Holiness by our own carnal Wrestling with our Lusts, and crossing them out of carnal Fear, with Regret and Grief, and setting Conscience and the Law against them, to hinder their Actings; but we act naturally, according to the New Nature, and perform our own New spiritual Desires and Lusts, by walking in the ways of God through Christ: And our Lusts and Pleasures in Sin, are not only restrained, but taken away in Christ; and Pleasures in Holiness, freely given us and implanted in us, *Rom.* 8. 5. *Gal.* 5. 17, 24. *Joh.* 4. 34. *Psal.* 40. 8. *Psal.* 119. 14, 16, 20. We have a new Taste and Savour, Love, Lust and Liking by the Spirit of Christ, and look on the Law, not as a Burden, but as our Priviledge in Christ.

6. It is a high exalted way above all other ways: Unto this way the Prophet *Habbakuk* is exalted, when upon the Failure of all visible Helps and Supports, he resolves to *rejoyce in the Lord, and joy in the God of his Salvation*; and making God his Strength by Faith, *his Feet should be as Hinds Feet, and should walk upon his high places*, Hab. 3. 18, 19. These are the *heavenly places in Christ Jesus, that God hath set us in, being quickned and raised up together with him*, Eph. 2. 5, 6.

1. We live high here, *for we live not by the flesh, but by the Spirit, and Christ in us, with all his fullness*, Rom. 8. 1, 2. Gal. 2. 20. c. 5. 25. We walk in Fellowship with God, dwelling in us, and walking about in us, 2 *Cor.* 6. 18. And therefore our Works are of higher Price and Excellency, than the Works of others, because they are wrought in God, *Joh.* 3. 21. And are the Fruits of Gods

Spirit

Spirit, *Gal.* 5. *Phil.* 1. 11. And we may know that they are accepted and good, by our Gospel Principles which others have not, *Rom.* 7. 6.

2. We are inabled to the most difficult Duties, *Phil.* 4. 1, 3. and nothing is too hard for us. See the great Works done by Faith, *Heb.* 11. *Mar.* 9. 23. Works that carnal Men think Folly and Madness to venture upon, (they are so great) and honourable Atchievements, in doing and suffering for Christ.

3. We walk in an honourable State with God, and on honourable Terms; not as guilty Creatures to get our Pardon by Works, nor as Bond-Servants, to earn our Meat and Drink; but as Sons and Heirs, walking towards the full Possession of that Happiness to which we have a Title, and so we have much boldness in Gods Presence, *Gal.* 4. 6, 7. We can approach nearer to God than others, and walk before him confidently without slavish Fear; not as Strangers, but as such who are of his own Family, *Eph.* 2. 19, 20. And this prompts us to doing greater things than others; *walking as free Men*, Rom. 6. 17, 18. *Joh.* 8. 35, 36. It is a Kingly way; the Law to us, is a Royal Law, a Law of Liberty and our Priviledge, not a Bond and Yoak of Compulsion.

4. It is the way only of those that are Honourable and Precious in the eyes of the Lord, even his Elect and Redeemed ones, whose special Priviledge it is, to walk therein; *No unclean Beast goeth there*, Jer. 35. 8, 9. No carnal Man can walk in this way, but only those that are *taught of God*, Joh. 6. 44, 45, 46. Nor would it have come into our Hearts, without Divine Revelation.

5. The

5. The preparing this way, coſt Chriſt very dear; it is a coſtly way, *Heb.* 10. 19, 20. 1 *Pet.* 3. 18.

6. It is a good old way, wherein thou mayeſt follow the Footſteps of all the Flock.

7. It's the way to Perfection, it leads to ſuch Holineſs, which ſhall in a while, be abſolutely perfect: It differs only in the degree and manner of Manifeſtation from the Holineſs of Heaven; there the Saints live by the ſame Spirit, and the ſame God in all, 1 *Cor.* 15. 28. *Joh.* 4. 14. And have the Image of the ſame ſpiritual Man, 1 *Cor.* 15. 49. Only here we *have but the firſt fruits of the Spirit*, Rom. 8. 23. *And live by faith and not by ſight*, 2 Cor. 5. 7. *And are not full grown in Chriſt*, Eph. 4. 13. Sanctification in Chriſt, is Glorification begun, as Glorification is Sanctification perfected.

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ERRATA.

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The Reader is deſired to mend the Errata's, many of them very much altering the Senſe of the Author.

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The Doctrine of JUSTIFICATION Opened and Applied.

ROM. 3. 23, 24, 25, 26.

23, *For all have ſinned and come ſhort of the Glory of God.*

24, *Being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt.*

25, *Whom God hath ſet forth for a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the remiſſion of Sins that are paſt through the forbearance of God.*

26, *To declare I ſay at this time his righteouſneſs, that he might be juſt and the juſtifier of him who believeth in Jeſus.*

THE Apoſtle having confuted and overthrown all Juſtification of either *Jew* or *Gentile* by Works, in the foregoing Diſcourſe, is now proving what he Aſſerted, *ver.* 21, 22. *viz.* that *the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the Prophets, even the righteouſneſs of God, which is by faith of Jeſus Chriſt, unto all and upon all them that*

believe, for there is no difference. Shewing that now in the Gospel times there is no difference between *Jew* and *Gentile*, but that in the justification of both, the Righteousness of God without the Law is manifested. This he proveth by shewing what the Gospel teacheth concerning the way of Justification; for the Gospel only reveals the Righteousness of God, *Rom.* 1. 16, 17. *I am not ashamed of the Gospel of Christ.* ver. 17. *For therein is the Righteousness of God revealed from faith to faith.*

So the Words are a declaration of the *Gospel* way of Justification, by the Righteousness of *God*; and that so clearly and fully, and the benefit spoken of so great, and glorious, being the first benefit that we receive by Union with Christ and the foundation of all other benefits; that my Text is accounted to be *Evangelium Evangelii*, a principal part of the written Gospel, as briefly and yet fully expressing this excellent point more then any other Text.

Note in the words particularly,

1. The Subject declared and explained, *viz.* Justification of Persons, or their being justified; and the meaning of it here is to be cleared and freed from all Ambiguities and Mis-understanding. Justification signifieth making just, as Sanctification is making holy, *Glorification* making glorious. But not making just by infusion of grace and holiness into a Person, as the Papists teach confounding Justification and Sanctification together; but making just in trial and judgment, by a judicial Sentence discharging of guilt, freeing from blame and accusation; approving, judging

ing, owning and pronouncing a perſon to be righteous. Uſe alters the ſignification from the Notation. It is a Juridical word or Law Term, and hath reference to Trial and Judgement, 1. *Cor.* 4. 3, 4. *It is with me a very ſmall thing that I ſhould be judged of you, or of man's judgment: Yea I judge not mine own ſelf. For I know nothing of my ſelf, yet am I not hereby juſtified; but he that judgeth me is the Lord.* And its ſo oppoſed to condemnation in Judgment, *Deut.* 25. 1. *If there be a controverſie between men, and they come unto judgment, that the Judges may judge them, then they ſhall juſtify the Righteous, and condemn the wicked.* And Mat. 12. 37. *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* And it's oppoſed both to Accuſation and Condemnation, *Rom.* 8 33, 34. *Who ſhall lay any thing to the charge of Gods Elect?* ver. 34. *Who is he that condemneth?* And ſo *Job* 9. 20. *If I juſtify my ſelf, mine own mouth ſhall condemn me.* Job 13. 15. *I will maintain mine own ways before him.* ver. 18. *I have ordered my cauſe, and I know I ſhall be juſtified.* ver. 19. *Who is he that will plead with me?* Here Juſtification is plainly oppoſed unto the Accuſation or Fault; and it's as plainly oppoſed to the paſſing Sentence of Condemnation, 1 *Kings* 8. 32. *Do, and judge thy Servants, condemning the wicked to bring his way upon his head, and juſtifying the righteous to give him according to his Righteouſneſs.* In this ſence it is a ſin to juſtify the Wicked, *Iſa.* 5. 23. *Prov.* 17. 15. *Job* 27. 5. Actions muſt be exiſtent already, and brought to trial that they may be juſtified, *Job* 33. 32. *Iſa.* 43. 9, 26.

Juſtice or Righteouſneſs conſiſts not in the In-

trinsick nature of an Action; but in its agreeableness to a rule of Judgment; So that Actions are called just and righteous by an Extrinsecal Denomination with relation to Gods rule of Judging; and this Righteousness appears by trying the Action according to the rule, and by making an estimate of it; which estimate is either approving or disproving, justifying or condemning, finding it to be sin or no sin, or breach of the Law; so we may say of the righteousness of Persons, with reference to such habits or actings. And because Righteousness of righteous Persons appears when they are brought to trial and judgment, therefore they are said then to be in a special manner justified, as if they were then made righteous; *Viz.* when their Righteousness is declared, as Christ was said to be begotten the Son of God at the Resurrection, *Acts* 13 33. because he was then declared to be the Son of God, *Rom.* 1. 4 and in the same sense we that are adopted at present, are said to wait for our adoption, *i. e.* the manifestation of it, *Rom.* 8. 23. And thus even God is said to be justified when we judge of his Actions as we ought to do, and deem them to be righteous, *Job* 32. 2. *Psal.* 51. 4. *Luke* 7. 29. though nothing can be added to the Infinite Righteousness of God. And Wisdom is said to be justified by her Children, *Matth.* 11. 19. So Justification is not a real change of a Sinner in himself, (though a real change is annexed to it) but only a Relative change with reference to Gods Judgment. And thus the word is used in the Text, and so also in matters of Judicature throughout the Scripture; yea, some contend against the

the Papists, that it is no where in Scripture otherwise, except by a Trope borrowed from this as the proper sense: And in the Text it's beyond all doubt meant of being deemed and accounted just in the sight of God; for such a Justification is here only treated of, as appears in the Text, and before *ver.* 19, 20. And I have been the longer Explaining the sense of the word, because the mistaking of it by reason of its composition occasioned that popish error, whereby the benefit signified by it is obscured, yea, overthrown; so that we had need contend for the sense of the Word.

2. In the Text we have. First, the Persons justified: 1. Sinners, 2. Such Sinners of all sorts that shall believe, whether Jews or Gentiles.
2. The Justifier or Efficient Cause, God.
3. The Impulsive Cause, Grace.
4. The means effecting, or Material Cause, The Redemption of Christ.
5. The Formal Cause, The Remission of Sins.
6. The Instrumental Cause, Faith.
7. The Time of declaring, The present Time.
8. The End, That God may appear just.

From hence therefore will arise several useful Observations, all tending to explain the nature of Justification, which shall be laid down, and cleared out of the Text, and confirmed particularly, and then I shall make use of them all together.

Observ. I. *They who are justified are Sinners, such who are come short of the Glory of God,*

i. e. of God's Approbation, *Joh.* 5. 44. of Gods Image, of Holiness, 2 *Cor.* 3. 1. *Eph.* 4. 24. Eternal Happiness, 1 *Thess.* 2. 12. *Rom.* 5. 2. 2 *Cor.* 4. 17.

1. The Law condemns all Sinners and strikes them dead as with a Thunderbolt, *Rom.* 3. 20. and adjudgeth them to Shame, Confusion, and Misery, instead of Glory and Happiness, by the strict terms of it, *Rom.* 2. 6. — 9, 11, 12. which none fulfils, neither can do, *Rom.* 8. 7. neither Jews nor Gentiles; there is no hope if free Grace restore them not.

2. Christ came only to save Sinners, and died for this end, *Rom.* 5. 6. when we were yet without strength, in due time Christ dyed for the Ungodly; and 1 *Tim.* 1. 15. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save Sinners, of whom I am the chief.* Mat. 9. 13. *I am not come to call the Righteous, but Sinners to Repentance.* Mat. 18. 11. *The Son of man is come to save that which is lost.* And God must be believed on to Salvation, as a God that justifieth the Ungodly, he must believe as one that worketh not, on him that justifieth the Ungodly, *Rom.* 4. 5.

Observ. II. *Sinners of all sorts, without difference, whether Jews, or Gentiles that believe are the Subjects of this Justification.* This is the Scope of the Apostle to shew that whereas Jews and Gentiles were universally condemned by the Light and Law of Nature, or the Law written; so the Righteousness of God is upon them all that believe, *ver.* 21, 22. without difference

ference. This was a great point to be defended againſt the Jews in the Apoſtles times, who appropriated Juſtification to themſelves, in a legal way, and ſuch were Proſelites to the Law and Circumciſion; and therefore the Apoſtle *Paul* vehemently urged it, *Rom.* 10. 11, 12. and it was a point newly revealed to the Apoſtles, that the Gentiles might be accepted without turning Jews, and much prized as a very Glorious Revelation, *Act.* 10. 28, 45. *Eph.* 3. 4, 5, 18. *Col.* 1. 25, 26, 27. and it is confirmed

1. Becauſe notwithſtanding the Jews priviledg of the Law, by reaſon of breaking the law, they had as much need of Free Juſtification as the Gentiles, and no worthyneſs above the Gentiles by their works, but rather greater ſinners, *Rom.* 2, 23, 24. and when there is equal need and worth, God might righteouſly juſtify one as well as another, *Rom.* 3. 9.

2. God is the God of the Gentiles as well as the Jews, *Rom.* 3. 29. as he promiſed, *Rom.* 13. 9, 12. *Gal.* 3. 8. *Iſa.* 19. 25. *Zach.* 14. 9.

3. *Abraham* was juſtified before he was circumciſed, that he might be the Father of thoſe that believe though uncircumciſed, that they might inherit the ſame Bleſſing, *Rom.* 4. 10, 11, 12.

4. This will appear further by ſhewing that Juſtification is only by Faith, and without dependance upon the Law, meerly by the righteouſneſs of another; and ſo Jews and Gentiles are alike capable of it.

Obſerv. III. *That the Juſtifier or efficient cauſe of Juſtification is God.* It's an Act of God, *Rom.*

8. 33. It is God that justifieth, he only can justify Authoritatively and Irreversibly.

1. Because he is the Lawgiver. and hath power to save and destroy, *Jam.* 4. 12. this Case concerns God's Law, and can only be tried at his Tribunal, he is the Judge of the World, *Gen.* 18. 25. It is a small worthless thing to be justified by Man or by our selves meerly, 1 *Cor.* 4. 3, 4.

2. To Him the Debt of suffering for Sin, and acting Righteousness is owed: And therefore he only can give a discharge for payment, or release of the Debtor, *Psal.* 51. 4. *Mar.* 2. 7.

Observ. IV. *God Justifieth Souls freely by his Grace.* Δωρεὰν τῇ αὐτοῦ χάριτι, freely by his Grace, one of these Expressions, had been enough, but this redoubling of it sheweth the Importance of the truth to quicken our attention the more. Here is the Impulsive cause of Justification, and his free manner of bestowing it accordingly. And this signifies Gods free undeserved Favour in opposition to any works of our Righteousness, whereby it might be challenged as a Debt to us, *Rom.* 4. 4. Now to him that worketh is the reward not reckoned of grace but of debt, *Chap.* 11. 6. if by Grace then it is no more of works, otherwise Grace is no more Grace; but if it be of Works, then it is no more Grace: otherwise Work is no more Work, *Eph.* 2. 8, 9. *By Grace are ye saved through Faith; and that not of your selves: it is the Gift of God: Not of works least any man should boast.* 2 Tim. 1. 9. *Who hath saved us, and called us with an Holy Calling, not according to our works, but according to his own purpose and grace which he hath given us in Christ*

Christ Jesus, before the World began. Ver. 10. *But is now made manifest by the appearing*, &c. Grace is mercy and love shewed freely out of Gods proper motion, shewing mercy because he will shew mercy, and loving us, because he will love us, *Rom.* 9. 15. and this is confirmed

1. Because there was not, nor is any thing in us but what might move God to condemn us, for we have all sinned, *Eph.* 2. 3. *Ezek.* 16. 6.

2. Because God would take away boasting, and have his Grace Glorified and Exalted in our Salvation; He will have all the Praise and Glory, though we have the Blessedness, *Eph.* 2. 7, 9. that in the Ages to come he might shew the exceeding Riches of his Grace, in his kindness toward us through Jesus Christ; and so *Rom.* 3. 27.

Observ. V. *God Justifieth Sinners through the Redemption that is in Jesus Christ, whom God hath set forth for a Propitiation through Faith in his Blood.* This is the effecting means, or material cause of our Justification, *viz.* Redemption and Propitiation through the Blood of Christ which is the Righteousness of God treasured up in him.

By Redemption is meant properly such a deliverance as is by paying of a Price; and so the Words Redeem and Redemption are frequently used, *Exod.* 13. 13. *Numb.* 3. 48, 49, 51. *Lev.* 5. 24, 51, 52. *Jer.* 32. 7, 8 *Neh.* 5. 8. from this proper Signification it is borrowed to signifie a deliverance without Price, *Luke* 21. 28. *Eph.* 1. 14. *Chap* 4. 30. or rather by a Metonimy of the Cause, put for the highest effect, the state of Glory; so that state of Glory is called Redemption, as being

being the compleating and crowning effect of Christs Redemption, therefore it's called the purchased Possession.

By a Propitiation is meant that which appeaseth the wrath of God for Sin, and wins his Favour; and this Propitiation of Christ was two ways typified; First, in the propitiatory Sacrifices whose Blood was shed, and the Mercy-seat, which was called the Propitiation, because it covered the Ark wherein was the Law; and the Blood of the Sacrifices for Atonement was sprinkled by the High Priest before it; and this Mercy-seat was a sign of God's Favourableness to a sinful People in residing among them, and was called, ἱλαστήριον, *Heb.* 9. 5.

Now this Doctrine appears confirmed for these Reasons.

1. Because Christ by the will of God gave himself a Ransom for us, to redeem us from Sin and Punishment, Wrath and Curse, *Tit.* 2. 14. He gave himself for us to redeem us from all iniquity; He gave himself to Death for us, was delivered for our Offences, his Death was the Price of our Redemption, that we might be justified in Gods Sight; God gave him up to Death, he spared him not, that he might be made Righteousness, 1 *Cor.* 1. 30. and *Mat.* 20. 28. *He gave his own life a Ransome for many.* And so 1 Tim. 2. 6. *He hereby bought us by this Price.* 1 Cor. 6. 6. *He Redeemed us not with Silver and Gold, but with his precious Blood, as of a Lamb without spot.* 1 Pet. 1. 18, 19. 2 Pet 2. 1. Rev. 5. 9. *He suffering the Penalty due to us for Sin.* 1 Pet. 2. 24. *He bare our Sins in his Body on the Tree.* Gal. 3. 13. *He was made*

made a Curſe for us, thereby redeemed us from the Curſe of the Law; and that he might be made a Curſe he was made ſin for us, 2 Cor. 5. 21. Iſa. 53. 5, 6. He ſubjected himſelf to the Law, both in active, as well as paſſive Obedience. Gal. 4 4. *And obeyed his Father even to Death, doing and ſuffering at his Commandment*, John 14. 31. Heb. 10. 7. *And his Obedience was for our Juſtification.* Compare *Rom.* 5. 19. with *Phil.* 2. 8. So Chriſt ſatisfied both for our Debt of Righteouſneſs, and Debt of Puniſhment, for our Faultineſs, taint of Sin, and want of Righteouſneſs, as well as for our guilt and obnoxiouſneſs to puniſhment, that we might be free from Wrath and deemed Righteous in God's Sight; His Suffering was the conſummating Act of Redemption, and ſo all is attributed to it, *Heb.* 2. 9, 10. Even to his Blood, though other doings and ſufferings concur, 2 *Cor.* 8. 9. We are righteous by him, as we were guilty by *Adam*, *Rom.* 5. 12.

2 God accepted this Price as a Satisfaction to his Juſtice, which he ſhewed in raiſing Chriſt from the Dead, and ſo acquitting him from all our Sins; He was juſtified by the Spirit, 1 *Tim.* 3. *ult.* for us, *Rom.* 4. *ult.* raiſed for our Juſtification, ſee *Rom.* 8. 34. *It is God that Juſtifieth: Who is he that condemneth? It is Chriſt that dyed, yea rather that is riſen from the Dead.* And Heb. 10. 5, 14. *By one Offering he hath perfected for ever them that are ſanctified.* And Eph. 5. 1, 2. *This Sacrifice was a ſweet ſmelling ſavour unto God.* If Chriſt had ſunk under the weight of our ſins, and not been raiſed, the Payment had not been finiſhed, and ſo the Debt not diſcharged, *John* 16. 10. *Of Righteouſneſs, becauſe I go to my Father.*

3. This

3. This Righteouſneſs is in Chriſt as to the benefit of it; So that it can't be had, except we be in Chriſt, and have Chriſt: So the Text expreſſeth and ſheweth that he is the Propitiation, and as ſo he is our Righteouſneſs, 1 *Cor.* 1. 30 We have Redemption and Righteouſneſs in him. *Eph.* 1. 7. 2 *Cor.* 5. 21. And therein our freedom from Condemnation. *Rom.* 5. 1. Chriſt dyed that his Seed might be juſtified. *Iſa.* 53. 10, 11. Thoſe that are in him by Spiritual Regeneration, 1 *Cor.* 4. 15.

Obſerv. VI. *The formal cauſe of Juſtification, or that wherein it conſiſts is the Remiſſion of Sin,* i. e. *not only the Guilt and Puniſhment is removed, but fault, becauſe it's a Pardon grounded on Juſtice, which cleareth the fault alſo. By him we are juſtified from all things that the Law chargeth us with,* Act. 13. 39.

In Men ſubject to a Law, there is no middle condition between not Imputing of Sin and Imputing of Righteouſneſs; and ſo theſe terms are uſed as Equivalent. *Act.* 13. 36, 39. *Through this Man is Preached Forgiveneſs of ſins: And by him all that believe are juſtified,* &c. *Rom.* 4. 6, 8. 2 *Cor.* 15. 19, 21. *Rom* 5. 17. This is through the Bloodſhed of Chriſt, *Eph.* 1. 7. *Mat.* 26. 28.

Obſerv. VII. *God Juſtifieth a Sinner through Faith in Chriſts Blood.* Faith is the Inſtrumental Cauſe of receiving this Benefit, Faith in the Blood of Chriſt.

1. This Faith is believing on Chriſt, that we may be juſtified by him, *Gal.* 2. 16. *Knowing that a Man*

a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ; even we have believed in Christ, that we might be justified by the Faith of Christ, and not by the works of the Law; we believe in Christ for Justification out of a sence of our inability to obtain Justification by Works.

2. This Faith doth not justify us, as an Act of Righteousness, earning and procuring our Justification by the work of it, for this would have been Justification by works, as under the Law, diametrically opposite to Grace, and free Gift, which excludes all consideration of any works of ours, to be our Righteousness under any denomination or diminutive terms whatever, whether you'l call it Legal or Evangelical, though you reckon it no more then the payment of a Peppercorn, *Rom.* 11. 6. Faith in this case is counted a Not-working, *Rom* 4. 5. And it's not Faith that stands in stead of the Righteousness of the Law, but the Righteousness of Christ which satisfieth for what we ought to have done or suffered, as hath been shewed.

3. God Justifieth by Faith, as the Instrument whereby we receive Christ, and his Righteousness, by which we are Justified properly; and we are justified by Faith only Metonymically, by reason of the Righteousness received by it; and to be justified by Faith and Christ is all one, *Gal.* 3. 8. *Rom.* 5. 1. By Faith we receive remission of sins, *Act.* 26. 18. and *Chap.* 10 43. Its effect is the reception of Justification, not the working of it; as a man may be said to be maintained by his hands, or nourished by his mouth, when those do but receive that which nourisheth; his food and

drink

drink; the Cup is put for the Liquor in the Cup, 1 *Cor.* 11. 26, 27. See *Rom.* 1. 17. and 13. 22. Christ is in us by Faith, *Eph.* 3. 17. perceived, eat, drunk, *Joh.* 1. 12. *Chap.* 9. 49, 53.

4. This Faith is to be understood Exclusively, to all our works for Justification; we defend against the Papists Justification by faith only; and there is nothing more fully expressed in Scripture Phrase, *Rom.* 3. 28. *Gal.* 2. 16. *Phil.* 3. 8, 9. *Rom.* 4. 16.

5. We must understand faith in a full sence of receiving Remission of the fault, as well as of the punishment; we believe that God accounts not the fault to us of the least sin; and where faith is said to be accounted for Righteousness, it is because of the object it receives, *Rom.* 4. 6, 7, 8. 2 *Cor.* 5. 19, 21. We believe Christs Righteousness imputed to us, as our sins to him; or else we receive not remission of Sins by believing, which is contrary to charging us with sin and condemnation; which charging signifieth imputing sin, *Rom.* 8. 33, 34 together with the removal of the charge of sin we receive the Gift of Righteousness, *Rom.* 5. 17. and this we have in the Reception of Christ's Redemption and Blood-shed, *Eph.* 1. 7. *Mat.* 26. 28.

Obs. VIII. *That God aimed, in setting forth Christ as a Propitiation through Faith in his blood, to declare his Righteousness now under the Gospel, in the remission of sins that are past, as well as present.* Of those sins that were past and committed under the Old Testament, which was Gods time of forbearing, in pardoning long before his

Justice

Juſtice was actually ſatisfied by Chriſts atonement, *Heb.* 13. 8. *Rev.* 13. 8. *Mat.* 18. 26. The ground of thoſe pardons is now revealed by Chriſts coming, *Iſa.* 51. 5,6. and 56. 1. *Dan.* 9. 24. 2 *Tim.* 1. 9, 10. that this pardon may be no blemiſh to the Juſtice of God now ſatisfied, *Exod.* 34. 7. *Pſal.* 85. 10.

By his Righteouſneſs is meant that Righteouſneſs of God mentioned in the Propoſition; and *Ver.* 21, 22. of which the Text is but a confirmation, *viz.* The Righteouſneſs of God, not his Eſſential Righteouſneſs; that which is an Eſſential property of God, but a Righteouſneſs which is upon all them that believe, *Rom.* 10. 3, 4. Chriſts Righteouſneſs which is the end of the Law, and therefore called God's Righteouſneſs, that which Chriſt wrought for us, which is given to us and we receive by Faith; that whereby Chriſt anſwered the Law for us, by which as the price he redeemed us; which is called God's Righteouſneſs: becauſe it is of God's working, and it only hath God's Acceptance and Approbation. As Chriſt is called the Lamb of God, becauſe God provided him and accepts him as an Offering, *Joh.* 1. 29. Upon the like account Chriſt's Kingdom is called the Kingdom of God: becauſe God's own hand ſets it up, and maintains it, and rules it, *Eph.* 5. 5. Chriſt that became obedient to Death, to work this Righteouſneſs, was God as well as Man; *Phil.* 2. 6, 8. and this is that Righteouſneſs which the Apoſtle oppoſeth to his own, that which is in Chriſt which he had through Faith; and this is the Righteouſneſs of God here, and in other places, the righteouſneſs which is of God by Faith, *Phil.* 3. 9.

2. God

2. God aimed at declaring in Gospel-times his Righteousness in forgiving of Sins past, in the time of God's forbearance under the Old Testament; and also in justifying those that believe in Christ at present: For it was by the Righteousness of the same Christ that Sins were pardoned under the Old Testament, as well as now, *Heb.* 13. 8. Christ was the Lamb slain from the foundation of the World, *Rev.* 13. 8. only the Righteousness was not actually fulfilled and revealed then, but it was shaddowed out then by the Sacrifices, Ransoms, Redemptions, *&c. Heb.* 10. 1, 2, 3, 9, 10. So this was a time of God's forbearance, because he pardoned sins, as it were without present payment and satisfaction. He had patience and did not exact the Debt, until Christ paid all, *Mat.* 18. 26. but then God promised that he would reveal his Righteousness in due time, *Isa.* 56. 1. *Chap.* 51. 5, 6. *Psal.* 98. 2. *Dan.* 9. 24. and this he hath done by the appearance of Christ, 2 *Tim.* 1. 10.

Observ. IX. *The end of this Manifestation is, that God may appear just in forgiving Sins past as well as present, and the Justifier of him that believeth in Jesus.* Here the Essential property of God is exalted and appears glorious in justifying by the fore-mentioned Righteousness of God.

1. As God Justifieth freely by Grace, he would appear hereby Just in Justifying Sinners; for it would be a blemish to Gods Justice to forgive without a Satisfaction, and Righteousness performed; and therefore though he be Gracious and Merciful, yet he will not clear the Guilty, *Exod.* 34. 7.

34. 7. *Gen.* 18. 25. *Exod.* 23. 7. And ſo the Saints of God concluded, that God had a Righteouſneſs and Redemption whereby he forgave Sin, though it was not then revealed, *Pſal.* 51. 14. *Pſal.* 130. 7, 8. & 143. God would have Juſtice and Mercy to meet in our Salvation. *Pſal.* 85. 10.

2. God would have it appear that he only is Juſt, and therefore ſaveth us not by our own Righteouſneſs, but by his, which is indeed the more exalted by our Unrighteouſneſs occaſionally, though God is not therefore unrighteous in taking vengeance, *Rom.* 3. 5. *Dan.* 9. 7.

3. God would appear to be the only procurer and worker of our Righteouſneſs, and ſo our Juſtifier by way of procurement, as well as by way of judgment, and ſo he will juſtifie us by a righteouſneſs of his own, and not by our own, *Iſa.* 54. 17. *Ch.* 45. 22, 24, 25. that we may Glory in the Lord only, 1 *Cor.* 1. 30, 31.

Uſe. II. *It ſerves for Inſtruction by way of Encouragement and Conſolation.* That the great happineſs of thoſe that are in Chriſt, is, That their Sins are forgiven, and they accounted Juſt in the ſight of the Judge of all the World, through the Redemption that is by the Blood of Chriſt; and this benefit contains all Bleſſedneſs of Life, and the conſequences thereof. *Rom.* 4. 6. That *Man, unto whom God imputeth righteouſneſs without works*, hath a bleſſedneſs therein, and ſuch an extenſive bleſſedneſs, in regard of the Spiritual part, as *Abraham* had, comprehending all Spiritual Bleſſings in Chriſt, for they that be of Faith are bleſſed with faithful *Abraham*, *Gal.* 3. 9.

for this Righteousness being the fundamental Blessing, is revealed from Faith to Faith, and they that are by Faith Just and Justified through that Righteousness, do live by Faith, always receiving it, and receiving nourishment and comfort by it, *Rom.* 1.17.

1. They are delivered from the charge of sin and fault before God, *Rom.* 8. 33, 34. τις ἐγκαλέσει who shall lay any thing to their charge, be suffered to bring in at Gods Tribunal any Indictment, Charge or Accusation against them? 'tis God that justifieth them, and Christ hath dyed and rose again. They are Redeemed from amongst Men, being the first fruits to God and the Lamb; in their Mouth there is no Guile, and they are without fault, ἄμωμοι, before the Throne of God, *Rev.* 14. 5. See also *Col.* 1. 2.

2. They are delivered from all Condemnation in Sentence and Execution; the curse and wrath of God. *Gal.* 3. 13. *Christ redeemed us from the curse of the Law, being made a curse for us.* 1 Thes. 1.10. *Jesus who hath delivered us from the wrath to come.* Psal. 85. 3. *Thou hast taken away all thy wrath; thou hast turned thy self from the fierceness of thine anger.* See *v.* 5. 6. The wrath of God is an unsupportable burden, and the foundation of all miseries, which foundation is razed, and a foundation of blessedness laid, whereby we have peace with God, and are fully reconciled to God, *Rom.* 5. 1. 2 *Cor.* 5. 18, 19. *Col.* 1. 21, 22. *Ye who were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unreprovable in his sight.* Now where

where there is no blame before God, there can be no wrath from God.

3. They have no need to seek Salvation by Works of the Law, and so are delivered from a Yoke that cannot be born, from endless observances that *Pharisees* and *Papists* have heaped up, from the continual frights, doubts, fears and terrors, by the Law, *Act.* 15. 10. *Rom.* 8. 15. from a Wrath-working Law, *Rom.* 4. 15. from a Sin irritating Law, *Rom.* 7. 5. from a killing Law, a Ministration of Death and Condemnation, 2 *Cor.* 3. 6, 7, 9. Mount *Sinai*, which gendreth to Bondage, *Gal* 4. 24.

4. Hence they are delivered from a condemning Conscience, which otherwise would still gnaw them as a Worm. *Heb.* 9. 14. If the Blood of Bulls and Goats, sanctified to the purifying of the flesh, *how much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your conscience from dead works?* &c. A guilty conscience is a foul conscience, and it will make all his services and duties dead works, unfit for the service of the living God; its the blood of Christ applied by Faith, that takes off this foulness of guilt from the conscience, therefore the blood of Christ hath the only efficacy this way, to take off the conscience of Sin, *Heb.* 10. 1, 2, 3, 4, *&c.* Hence they come to have a good conscience, 1 *Pet.* 3. 21. void of offence toward God, *Act.* 24. 16.

5. It is an everlasting Righteousness by which their standing in Christ is secured, *Heb.* 9. 12. Its an eternal Redemption that is obtained. So *Dan* 9. 24. Whereas by the Law those that were

justified to day typically, might fall under condemnation so far as to need another sacrifice for Sin, they had no real purgation of conscience from sin by those sacrifices, and therefore could not have a lasting delivery of their consciences from guilt by them; here it is far otherwise, here is an effectual, compleat and perpetual Redemption, reaching the conscience of the Sinner, and for the purging away all sins past, present, and to come, 1 *Joh.* 1. 7.

6. It's a Righteousness of infinite value, because it is the Righteousness of one that is God, and his Name is *Jehovah*, our Righteousness, *Jer.* 23. 6. *Heb.* 9. 14. It is therefore more powerful to save than *Adams* sin was to destroy or condemn, *Rom.* 5. Christ is here the power of God, 1 *Cor.* 1. 24. thence we are powerful, and conquer by Faith: likewise there's a marvelous plenty of Mercy and Grace, that is brought to us by *Jehovah* our Righteousness, plenteous Redemption, *Psal.* 130. 7. it must be most plentiful because infinite; though no creature could satisfie for sin, yet *Jehovah* could do it abundantly, and therefore in Christ Gods mercy prevails high above our sins, *Psal.* 103. 11, 12.

7. Gods Grace and Justice is both ingaged on our behalf in this Righteousness; Justice is terrible, and seems to be against mercy, and dreadful to Natural people, but it is otherwise to Believers, it's pacified and appeased through this Righteousness, it's satisfied in Christ for our sins. Justice becomes our Friend, joins in with Grace, and instead of pleading against us, it's altogether for us, and it speaks contrary to what it speaks to

to ſinners out of Chriſt, *Joſh.* 24. 19, 20. We may alſo plead Juſtice for forgiveneſs through mercy in Chriſt, *Rom.* 3. 26.

8. We may be ſure of Holineſs and Glory, of delivery from the power and dominion of ſin, as well as the charge of it before God, and guilt in our own conſciences, for this was the end of Chriſts death, *Tit.* 2. 14 *Rom.* 6. 6. *Rom.* 8. 3, 4. *ch.* 6. 14. *v.* 8. 30. *Whom he hath juſtified, them hath he glorified*: The Law was the ſtrength of Sin, for ſin had its title to rule in us by reaſon of the Curſe, and thence Satan alſo rules; but here is our deliverance from Sin and Satan, yea, from Death too, *Heb.* 2. 14, 15. *Hoſ.* 13, 14. And by the ſame reaſon we are raiſed by this excellent Righteouſneſs, to a better State than we had in *Adam* at firſt, for Chriſt died that we might receive the Adoption of Sons and the Spirit, that we might be brought under a new Covenant, and be ſet in the right way of Holineſs, ſerving out of Love, *Gal.* 3. 14. 1 *Joh.* 4. 19. *Gal.* 4. 4 *Heb.* 9. 15. *Rom.* 5. 11. *Mat.* 22. 37, 38. *Col.* 2. 13.

9. We may be ſure hence of a concurrence of all things for our good, all things ſhall work for good through Grace to bring us to Glory, becauſe God is for us, who is the Creator and Governor of all things, *Rom* 8. 28, 31, 33. God will never be wroth with us, nor rebuke us in anger any more, *Iſa.* 54. 9. *Rom.* 5. 3.

10. Hence we may come before God without confuſion of face, yea, with boldneſs to the Throne of Grace in Chriſts Name, *Joh.* 14. 13, 14. and expect all good things of him, *Eph.* 3. 12. in whom we have boldneſs of acceſs with

confidence by faith in him. *Heb.* 10. 22, 23. Let us draw nigh with full assurance of faith, Christs blood pleads for us in Heaven, *Heb.* 12. 14. and we may, and are to plead boldly a satisfaction on his account.

11. We live in those times when this righteousness is fully revealed, and Sin made an end of, *Rom.* 3. 21, 22. this is our happiness above those that lived before Christs coming, who were under Types and Shadows of this righteousness, when as we have the substance in its own light, and so we are not under the Law which they were under, as a School-master, we are not Servants but Sons, called to liberty, *Gal.* 3. 23, 26. & 4, 7. & 5, 13. The preaching of the old Covenant as a Church Ordinance to be urged, now is ceased, the Law is not to be preached now in the same terms as *Moses* preached it for Justification, *Rom.* 10. 5, 6, 7, 8. 2 *Cor.* 3. 6, 7. *Gal.* 3. 12, 21. its contrary in terms to faith, though it were subservient.

Use II. *For Examination whether we be in Christ, and have received this Justification by faith with all our hearts.*

1. Consider whether you be made really sensible of Sin, and your Condemnation by the Law, this is necessary to make us fly to Christ, and for this, as one great end, was the Law given, *Gal.* 3. 22, 23, 24. *Mat.* 9. 13. *Act.* 2. 37. without sense of sin no prizing of Christ, or desire of Holiness, but rather abuse of Grace to carnal security and licentiousness; those that were stung with the fiery Serpents, looked up to the brazen Serpent.

2. Dost

2. Dost thou trust only upon free mercy for Justification in Gods sight, renouncing all thy works, whatever in this point, as not able to stand in them before Gods exact Justice, crying mercy with the poor Publican? Perfectionists and Self-righteous persons, have no share in this matter, *Luk.* 18. 13, 14. and *Paul*, notwithstanding all that the World might think he had to plead for himself, yet he counted all but dung, that he might win Christ, and be found in him not having his own righteousness, which is of the Law, but that which is of the faith of Christ, the righteousness which is of God by faith, *i. e.* the redeeming and propitiation-righteousness of Christ, whereby he desired only to be justified, and which he believed in for that end, opposing it to any thing inherent in himself, which therefore he calls his own righteousness, *Phil.* 3. 6, 8, 9. *Rom.* 4. 5.

3. Dost thou trust with any confidence in Christ, not continuing in a meer suspence? In a way of meer doubting we can receive no good thing from God, *James* 1 6, 7. meer doubting will not loose the conscience from the guilt of sin, *Heb.* 10. 22. but leaveth the Soul under terrors. *Abrahams* confidence is the example and pattern of our justifying faith, that we should endeavour to come up unto believing with a fullness of perswasion in hope against hope, *Rom.* 4. 20, 24. though a believing Soul may be assaulted with many doubtings, but it fights against them, and doth not give up it self to the dominion of them, *Psal.* 42. 11. *Mark* 9. 24. it hath always some thing contrary to them, and striving with them.

4. Dost thou come to Christ for Remission of Sins for the right end, namely, That thou may'st be freed from the dominion of Sin before the Living God? *Heb.* 9. 14. *Psal.* 130. *Tit.* 2. 14. 1 *Pet.* 2. 24. otherwise thou dost not receive it for the right end, and desirest not really the favour and enjoyment of God, and to be in friendship with him.

5. Dost thou walk in holiness, and strive to evidence this Justification by the fruits of faith in good works, otherwise thy faith is but a dead faith, for a true faith purifieth the heart? *Act.* 15. 9. If Christ be thine, he will be sanctification as well as righteousness, 1 *Cor.* 1. 30. *Rom.* 8. 1. 9. *Joh.* 13. 8. If God hath taken thee into his favour he will doubtless cleanse thee; though faith alone justifie without the concurrence of works to the Act of Justification, yet that faith is not so alone as not to be accompanied with good works. As the eye alone seeth, yet it is not alone without other Members. So the Apostle *James* declareth faith that is alone to be dead, and biddeth us shew our faith by our works, which is to be understood not as if works were the conditions of attaining Justification, but sure evidences of Justification attained by faith and very necessary, *Jam.* 2. 14, 15. The Gospel is no Covenant of works, requiring another righteousness for Justification by doing for life, works justifie us from such accusations of men, as will deny us to have Justification by faith, or that we have a true and lively faith, or are good Trees, *Mat.* 12. 33, 37. not as being our righteousness themselves, or

or

conditions of our having Chriſts righteouſneſs, or qualifying us for it.

Uſe III. *It ſerveth for Exhortation to ſeveral Duties.*

1. To the wicked, its dehortation unto them from continuance in ſin, under Gods wrath, running headlong to Damnation, for here is a door of Mercy opened to them, a Righteouſneſs prepared, that they may be freely accepted of God; ſome men are Deſperadoes; over Shooes over Boots, they are reſolved to run the riſque of it, and pleaſe themſelves, they ſhall ſpeed as well as others: And ſome men would be juſtified, but ſeek for it in ſome wrong way; ſome will go to the Pope to quiet their Conſciences by his Deceits, ſome to their own works and performances, but you are Exhorted to look out for the true Righteouſneſs. Chriſt ſaith in the Goſpel, Behold me, behold me, the Kingdom of Heaven is open, mercy and righteouſneſs are freely offered, *Iſa.* 55. 6, 7. *Jer.* 3. 12. Repentance is preached with Remiſſion of ſins, *Luk.* 24. 47. *Act.* 2. 38. Beware you do not neglect this acceptable time, this day of Salvation, *Heb.* 2. 1. For,

1. If you do, you remain under the wrath of God, *Joh.* 3. 36. under the curſe of the Law, which like a Flood ſweeps away all that are found out of this Ark, the Lord Chriſt, *Pſal.* 11. 5, 6.

2. Your condemnation will be aggravated by refuſing ſo great Salvation, *Heb.* 2. 3. you will have no cloak for your ſins when you refuſe mercy, *Joh.* 15. 22. you cannot ſay you are undone by

by your paſt ſins beyond recovery, and therefore it is in vain to ſtrive, for behold Remiſſion of ſins is proclaimed unto you, *Ezek.* 33. 10, 11. and what an horrid ſin is it to deſpiſe the blood of the Son of God? *Joh.* 3. 11.

Obj. I. *If God juſtifie the Ungodly, what need I forſake Ungodlineſs at all?* Rom 6. 1.

A. Thou canſt not ſeek Juſtification truly, except thou haſt a mind to live to God in friendſhip with him, for Juſtification is Gods way of taking us into friendſhip with him, *Rom.* 5. 1, 2. and of reconciling us, 2 *Cor.* 5. 19. The uſe that thou art to make of it, it is to ſeek Gods friendſhip by it, and the enjoyment of him; why doth a Man ſeek a pardon if he intend to go on in Rebellion, and ſtand out in defiance to his Prince? 1 *Pet.* 2. 24. They ſeek pardon in a mocking way that intend not to return to obedience, *Gal.* 6. 7, 8.

Obj. II. *My ſins are ſo great that I have no encouragement to hope.*

A. Chriſts Righteouſneſs is for all ſorts of Sinners that believe, whether *Jews* or *Gentiles*, and now great ſinners were of both ſorts, *Rom.* 1. 2. & 3. and even for thoſe that killed and murdered the Lord of glory, *Act.* 2. for the chief of ſinners, 1 *Tim.* 1. 15. *Act.* 16. Where ſin abounds grace ſuperabounds, *Rom.* 5. 20. your ſins are but the ſins of a Creature, but his righteouſneſs is the righteouſneſs of God, *Joh.* 6. 37. *Rom.* 10. 11, 13.

Exhort. II. *It Exhorts thoſe that have a mind to turn to God, to turn the right way by faith in Chriſt for Juſtification.* Let them not ſeek by Works as moſt

moſt in the World do, and all are prone to do, — *Rom.* 9. 31, 32. but this Doctrine ſeems very fooliſh, yea, pernicious to a Natural man. *Become a fool that thou may'ſt be wiſe,* 1 *Cor.* 3. 18. otherwiſe you will labour in the fire, and weary your ſelves for very vanity, and be under continual diſcomforts and diſcouragements, for you can do no good work while you are in the fleſh under the Law, and its Curſe, before God have received you into favour, for Juſtification is in order of Nature before true Holineſs of Heart and Life, 1 *Tim.* 1. 5. *Heb.* 9. 14. Faith is the great Work and Mother Duty, *Joh.* 6. 29. *Gal.* 5. 6. *Iſa.* 55. 2. therefore while you believe not, you diſhonour Chriſt and his Death, *Gal.* 2. 21. *ch.* 5. 2, 3, 4. therefore come boldly though a great ſinner, *Act.* 10. 43. and ſeek Righteouſneſs in Chriſt with Holineſs, *Rom.* 8. 1.

Q. *But how ſhall I get Faith?*

A. Faith is the gift of God, *Eph.* 2. 8. and by the Goſpel, *Rom.* 1. 15. & 10, 17. Faith comes by hearing the Goſpel preached, and that comes in working of faith, not in word only, but in power, 1 *Theſ.* 1. 5. beyond what can be done by natural or humane attainment, *Joh.* 6. 63. therefore if thou haſt no beginning in thee of it, thy only way is to attend to the Goſpel, and to meditate on thy ſin and miſery, and Chriſts excellency, that ſo thou may'ſt be inclined in thy heart to believe, *Song.* 1 3. *Gal.* 2. 16. *Pſ.* 9. 10 for this is the way God uſeth to beget faith, *Iſa.* 55. 3. But if thou haſt a deſire and inclination to fly from thy ſelf to Chriſt in the bent of thy heart, ſo that thou

thou preferreſt Chriſt above all, then the ſpirit hath begun, and will carry on the work, ſo that now thou mayſt pray confidently for faith, *Cant.* 1. 4. *Luk.* 11. 13. *Mar.* 9. 24.

Obj. III. *But without holineſs no Man ſhall ſee God,* Heb. 12. 14. *And how ſhall I do to get holineſs? And I cannot ſanctifie my ſelf; and this confidence you ſpeak of may ſlacken my diligence.*

A. If thou haſt Righteouſneſs in Chriſt, God will make thee holy; and this confidence is the only way to get Holineſs becauſe of that Righteouſneſs, *Rom.* 5. 21. The new Covenant is confirmed in him which promiſeth a new Heart; if ſin be forgiven, thou ſhalt be delivered from the power, and quickned by the ſame Death and Reſurrection of Chriſt whereby thou art Juſtified, *Col.* 2. 12, 13.

Exhort. III. *It Exhorteth them that are juſtified by Faith:*

1. To walk humbly, as nothing of themſelves, to acknowledge themſelves Enemies to God by Nature, and acknowledge ſins in the greatneſs and heinouſneſs of them, that they are ſaved freely by a Righteouſneſs of another, not by their own, yea, ſo far fallen, that the Juſtice of God would have been againſt them if it had not been ſatisfied, *Pſal.* 71. 16. *Rom.* 3. 27. but now ſee that Chriſt hath ſatisfied, and his Righteouſneſs is above their Sins, *Ezek.* 26. 31.

2. To praiſe and glorifie God through Chriſt for this Grace. Oh! what abundant grace and love appears in Gods waſhing and cleanſing us by his

his Sons blood, *Rev.* 1. 5. *Gal.* 2. 20. and in making his Son Sin and Curſe for us, *Rom.* 5. 5, 8. 1 *Joh.* 4. 9, 10. *Ch.* 3. 16. 2 *Cor.* 8. 9. and what a glorious excellent Righteouſneſs hath God given us in Chriſt, *Iſa.* 61. 10.

3. To walk comfortably upon the account of this Righteouſneſs, *Iſa.* 40. 1, 2. Triumph over Sin and Affliction, *Rom.* 8. 33. 39. Be confident in expecting great things from God, *Heb.* 10. 22. for though you be unworthy, and grace will ſhew you your own unworthineſs, yet you ſtand upon the Righteouſneſs of Chriſt, glory in the hope of Gods glory, for if Chriſt died to reconcile you when you were Enemies, much more will he ſave you by his life now you are reconciled, *Rom.* 5. 3. 10. Ask boldly for what you want, for God is in Chriſts Manhood as the Mercy-ſeat; when ever Sin ſtings you, and objections trouble you, look to the Brazen Serpent, confeſs Sin and truſt for Pardon, meditate on Chriſts Righteouſneſs, and the abundance of grace in him, *Rom.* 8. 32. If you find never ſo much Ungodlineſs, no good qualifications, yet Chriſt is at hand for your comfort, *Iſa.* 50. 10. 2 *Theſ.* 2. 16, 17. In all your Sins apply your ſelves to this Fountain. *Zach.* 13. 1 *Joh.* 1. 7. If Sin lye on conſcience, it weakens peace and ſpiritual ſtrength; lye not under guilt with a ſlaviſh fear, you have a Righteouſneſs to deliver you from it, applying it by Faith, that you may have no more conſcience of Sin as condemning, *Heb.* 10. 2. *Pſal.* 32. you have a better Righteouſneſs than any Perfectioniſts can have.

Exhort.

Exhort. IV. *Hold fast this way of Justification, notwithstanding all the noise that is made in the World against it, for the Devil will strive to scare you out of it, or steal it from you, as he did from the* Jews, *from the* Galatians, *the* Papists, *and many* Protestants. *Gal.* 1. 6. And the Apostle reckons it's by a Spiritual bewitchery he will strive to get you to trust on Works, and tell you it is for the promoting of Holiness, and to trust on Works to get Christ, and to lay Works lowest in the foundation: If you lose this Righteousness of Christ under any colour or pretence whatever you lose all. *Gal.* 5. 2, 3. Do not so dishonour Christ as to think of procuring that by Works which you have fully in Christ; think not that the Gospel requires another Justification to gain this, for the Gospel is no legal Covenant, but a Declaration of the Righteousness of Faith, and we being Justified are Heirs by Adoption and Promise, *Gal.* 3. 25. This is the Doctrine which glorifieth God and abaseth the Creature, which is a great mark of its truth: Beware therefore of carnal reason, which will go quite contrary, and make Christs righteousness a stumbling Stone to thee, 1 *Pet.* 2. 8. *Rom.* 9. 32, 33.

V. *Walk as one that enjoys the favour of God in Christ*: Let him have the honour of it, walk therefore in Holiness, knowing by what price you are redeemed, 1 *Pet.* 1. 17, 18. 2 *Cor.* 5. 14, 15. 2 *Pet.* 1. 5, 11. 1 *Cor.* 6. last. Love God that hath loved you first, 1 *Joh.* 4. 19. *Psal.* 116. 16. Believe that God will inable to Holiness, *Rom.* 6. 14. Particularly, walk in Love to the Saints,

Saints, exercise forgiveness to your Enemies; sense of your own Sins, and Gods forgiving you, will cause you to pity and forgive others, else you cannot pray or trust for forgiveness of your own Sins upon reasonable grounds, *Eph.* 4. 31, 32. *Mat.* 6. 14, 15. *Mat.* 18. 21. Desire grace may be exalted upon others, and wait patiently for the full Declaration of Justification at the great day, *Gal.* 5. 5. *Act.* 3. 19. for here your Justification is known only by Faith, but in outward things you are dealt with as a Sinner; then your Righteousness shall appear openly, and you shall be dealt with according to it.

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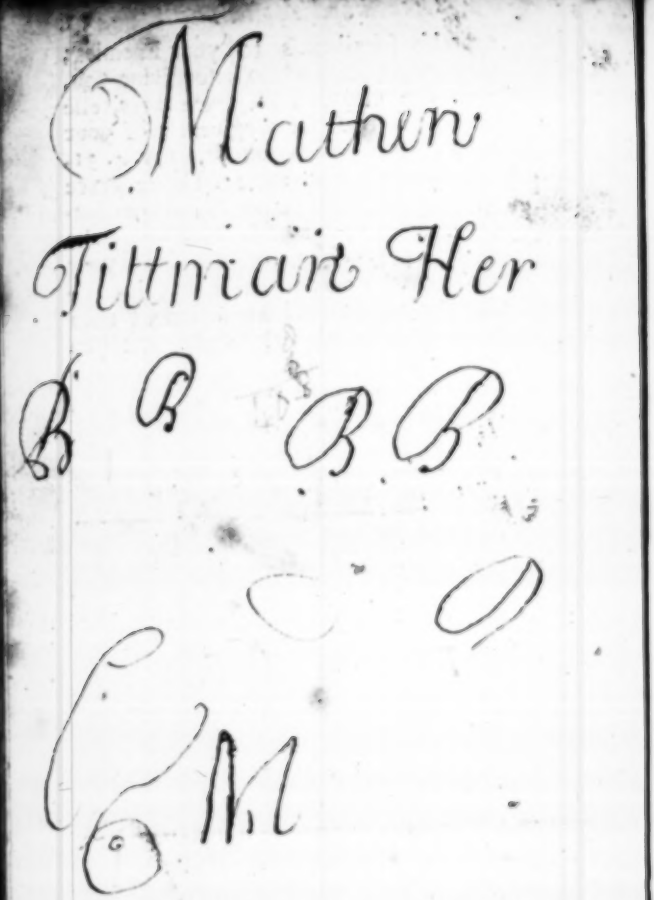

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